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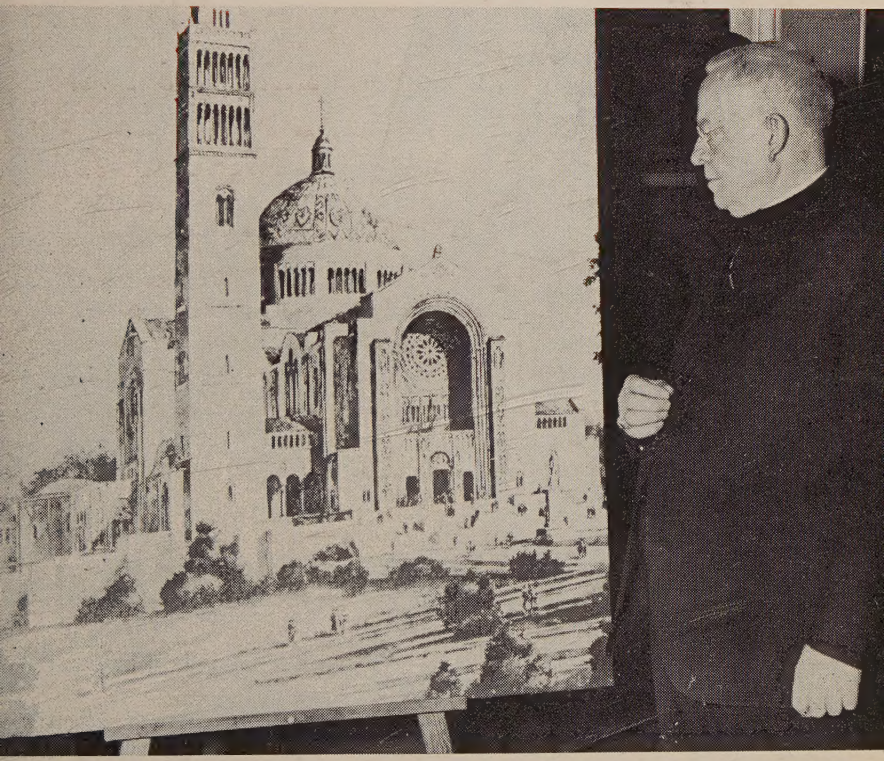

Archbishop John Francis Noll, D.D.

1875 — 1956

September, 1956

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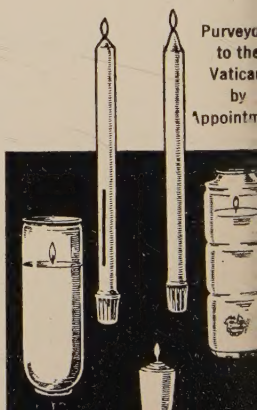

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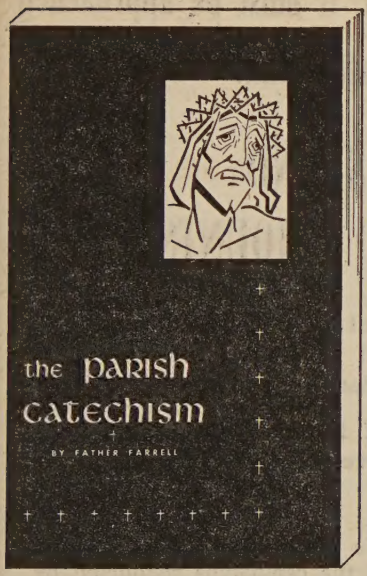

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Galarreta, Jose de
Hannon, Patrick
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McHugh, Martin
Morahan, Thomas J.
O'Brien, Matthew
Pointek, Francis J.
Reilly, Patrick
Richards, Vincent W.
Ryan, John J.

Father Robert J. White (Diocese of Portland, Maine), former dean of the Catholic University law school and a retired Rear Admiral of the Navy Chaplain Corps, has been named a Domestic Prelate of His Holiness.

Father John J. Coleman of Spokane was made a Domestic Prelate.

Father J. Stanley Hale of Winona has been appointed a Right Reverend Monsignor. Father Harold J. Dittman and J. Richard Feiten of the same diocese have been made Papal Chamberlains.

For Your Information

The Sacred Congregation of Rites directs that in the use of the "Collectio Rituum" in English it is not permitted for priests to

THE PRIEST SEPTEMBER, 1956 VOL. 11, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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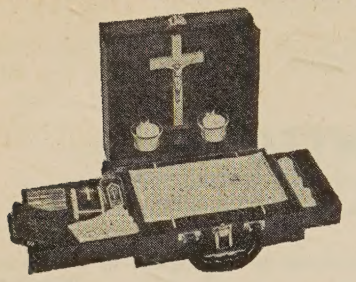

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use the English translation for that part of the nuptial blessing that is read during the Holy Sacrifice of the Mass. This restriction should be noted in the "Collectio Rituum" in English. (Pages 119-123)

While writing on this subject, it seems opportune to call attention to the fact that those blessings in the "Collectio Rituum" in English found in pages 129-190 are not to be used in English, unless the Latin also is read. You will not that the original petition addressed to the Holy See upon which the new ritual is based asked the favor of using English in the administration of certain sacraments. Since these blessings fall outside the scope of the request, they are not to be used in English.

1715 And All That

HERE is a fair summary of an article that appeared in a Baltimore daily within the last month. We pass it on without comment.

The grand jury invoked a little if ever used statute of 1715, and accused a white woman of bearing a child fathered by a Negro. The state's attorney said that he had never heard of a case brought under this law and that its constitutionality has never been contested.

The law provides a sentence of eighteen months to five years in the penitentiary for white women convicted of the charge.

The defendant in the presentment returned by the grand jury is a 20-year old unmarried girl. The father of the child is married. He has two other children.

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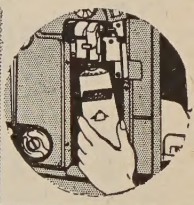

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The young woman had filed a complaint asking that the father be required to support the child. The child's mother is a graduate of a Baltimore high school. She told authorities she met the man at an East Baltimore community club.

The Eighteenth Century statute states that "any white woman who shall suffer or permit herself to be got with child by a Negro or mulatto, upon conviction thereof in the court having criminal jurisdiction either in the city or county where such child was begotten, or where the same was born, shall be sentenced to the penitentiary for not less than eighteen months nor more than five years."

The Sunday High Mass: A Vanishing Institution?

The question of the Sunday High Mass came up recently for informal discussion within our hearing. One pastor of a large city parish (six Sunday Masses, grade and high school) announced that he had done away with it.

"We have no sung Mass on Sunday," he said. "I found that the High Mass was the one Mass people avoided. I used to experiment. Our 12 o'clock Mass was always jammed, so I made it the High Mass — and that certainly emptied the church. You could have thrown a baseball through without hitting anyone. The crowd all turned up at the 11 o'clock Mass. So I made *it* the High Mass. Then the crowd all went back to the 12 o'clock Mass. I figured they didn't want a High Mass, so. . ."

Another pastor said it wasn't worth it, paying an organist $400

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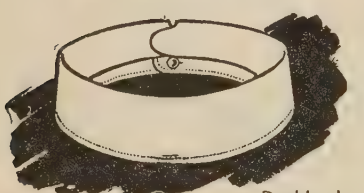

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a month. Now he has a few dozen school children singing the Sunday High Mass — "and no one comes," he concluded. "But then no one came to hear our fancy choir, either."

The consensus of opinion was that the High Mass has gone the way of Sunday Vespers, which were so popular a generation ago. The people are spoiled by radio and TV. There is too much competition on the natural plane, and on the supernatural plane, well, the Low Mass is essentially as good.

The Sunday High Mass is a beautiful thing, the full expression of the liturgy. But it becomes increasingly clear at the start of each season that congregational singing is vital. When the Sulpician Father Walsh got the people singing at the Cathedral in Baltimore, they couldn't find seats enough for the crowds at the Sunday High Mass.

We are not prepared at this writing to discuss ways and means of procuring that desideratum. For the present, we are merely listing a few points for meditation.

Travel Notes

Never stay at a pension. Sleep in the railroad station — curl up in a phone booth — but never, never stay at a pension. All pensions are divided into two types: either the proprietors fall in love with you, in which case they smother you with affection and you have no privacy . . .

("And where are you going this afternoon? You must visit our National Museum. There, now, you

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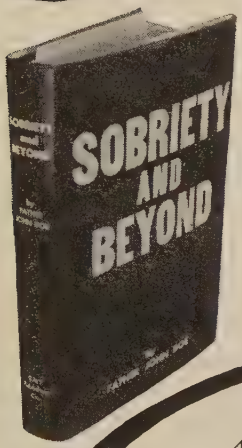

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". . . Father Smith is away for a few weeks but will write you when he returns. He was delighted with the results. He saw the parishioners become more aware of their church and its needs. He saw the workers selling good will as well as Fair Shares. It was a happy campaign from the first indoctrination meeting to the final Victory Party and a large part of the credit certainly goes to Community Counselling Service and to your loyal and efficient Director. . . ."

". . . This has been my first experience, as a chairman of any campaign. Since you do not know me, you could never realize how nervous I am in making speeches, in connection with this fund raising. The confidence and leadership that both your directors gave me is beyond expression. As a result, in four short weeks, as you may know, our minimum goal, which was $85,000 had not only been reached, but we have actually raised in excess of $150,000. That, to me, is an achievement that should be publicized, and prompts me to write you this note. Your men did a remarkable job of guiding our workers, and the planning was exceptionally good . . ."

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. . . Or they treat you like dirt. You are wearing out their rugs and messing up the house.

You are afraid to use the bathroom during the night for fear of arousing the family. This summer in our one and only pension, our watch stopped sometime during the night, so we lay abed next morning waiting for some sign of life downstairs while, it appears, the "pia femina" had her ear against our door for the same purpose.

* * *

Walking down the Kaiserstrasse in Frankfort, we descried a young fellow, unmistakably Irish, with shoulder boards fore and aft "Hast du Jesus gefunden?" and "Was hast du mit Jesus getan?"

"Was ist Ihr Name," we asked.

"Mein Name ist Sweeney," he replied.

"Und woher kommen Sie?"

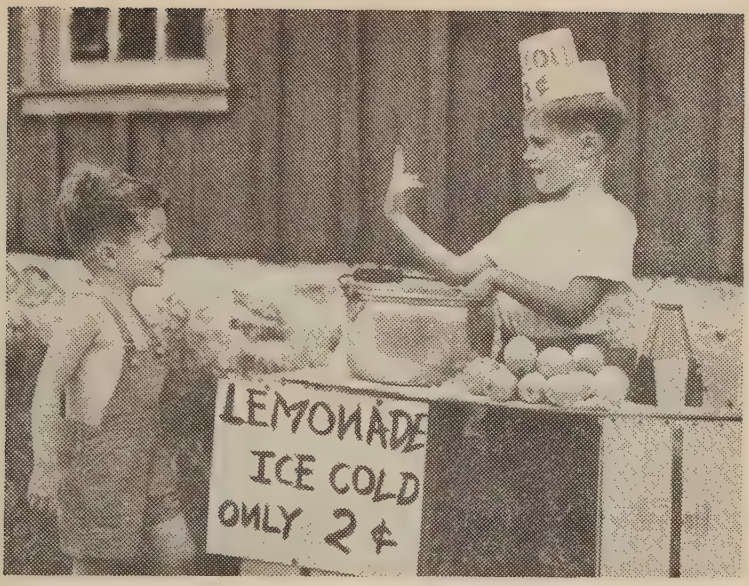
"Aus Los Angeles."

Feeling conspicuous, we didn't stay talking very long, but it appeared to us that he was another Irishman with the vocation in his blood, only he was off on the wrong track—with Jehovah's Witnesses, we surmised.

* * *

In London we had tea with the delightful Frank Sheed, always cheerful, always full of stories and interesting reminiscences. If Dr. Sheed ever has a sad moment, he certainly keeps it to himself.

Then we called on Douglas Woodruff — a big, portly man, who must resemble Chesterton in his later years. Mr. Woodruff edits



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the "Tablet," which also owns the "Universe," as well as Burns and Oates and some other publishing house whose name we did not catch. In other words, it would be just too bad for the Catholic writer in London if Mr. Woodruff took a dislike to him.

Ah, well, there is always Sheed and Ward . . .

* * *

Just before crossing, by the way, we had heard Dr. Sheed give a full-dress lecture to a gathering of lawyers. He was superb — a spell-binder. The finest legal talent in our town sat fascinated for almost an hour. He spoke on the Natural Law, without benefit of the P. A. system.

Perhaps more of us should dispense with the P. A., instead of cringing and whining before a microphone. The contrast between the toastmaster and Dr. Sheed was most impressive. Dr. Sheed was free. He could rock back and forth on his toes and heels. He flung his arms about. Sometimes he would throw his head back, other times he would bring it forward as though confiding a secret. Most of this is inhibited by a P. A. system.

Odds & Ends

We note that the Archdiocese of Paris now has twelve Vicars General, six of them Auxiliary Bishops. But with seven Auxiliaries (though only two Vicars General), New York is still out in front.

* * *

The following story is credited to an Archbishop. It was contributed by a reader who would not give

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EIGHT leading Catholic magazines and Image Books unite in a cooperative effort to help pastors bring the best Catholic literature to parishioners. These publications are giving to pastors FREE, an expensive, specially designed display rack. This is the first such cooperative action in the history of the Catholic Press in America.

1, WHAT IS THE PLAN? To make it easy for pastors to present a striking display of excellent literature that will make parishioners better Catholics, better citizens and better parishioners.

us any more information than that. Anyway, it seems an Irishman came to his pastor in a North of Ireland city in a state of great anxiety. He told his pastor he had denied the Faith.

"You see," he explained, "when I crossed over from Dublin lately, I had two bottles of whiskey. So I was not quite myself this morning. So when we docked at Liverpool, I walked—not quite as straight as might be—up the gangway, and there at the end were a man and a woman. And the woman said to the man, 'Here's another drunken Irish Roman Catholic.' Well, Father, I turned to her and—'You're mistaken,' says I. 'I'm a Wesleyan Methodist!' "

* * *

One had to smile at the naivete of the Sisters at Notre Dame. They carefully excluded all seculars from their leg-kicking nonsense show. Apparently, the only non-religious males admitted were a few reporters and photographers from "Time."

* * *

A friend reports that, seated in a bus, he raised his hat when passing a Catholic church, just as a lady sat down next to him.

"Good morning," she said, "and thank you; one does appreciate such politeness, so rare these days."

* * *

According to Douglas Woodruff, the "Scotsman" tells of a program allegedly broadcast here in the United States.

"The news had just been read when an announcer came on the

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2, WHO ARE BEHIND THE PLAN? Image Books and these leading Catholic monthly magazines:

- **Catholic Digest**
- **Catholic World** (Paulist)
- **Family Digest**
- **Information** (Paulist)
- **Jubilee**
- **Liguorian** (Redemptorist)
- **Sacred Heart Messenger** (Jesuit)
- **Sign** (Passionist)

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(There's more about this plan on the next page)

air and said: 'You have just heard the news, brought to you by Chambers Brothers, the makers of fine coffins and biers.' Then a recorded choir sang the following words:

"Chambers coffins are just fine,
Made of sandalwood and pine.
If your loved ones pass away,
Send them on the Chambers way.
When you think they're at death's door,
Dial Colombo three-nine-four.
Chambers coffins are the thing:
Death, oh death, where is thy sting?"

Organs For Practice

The following remarks, by Mr. Vernon D. Gotwals, jr. seemed so pointed that we are taking the liberty of quoting them in THE PRIEST. Mr. Gotwals is Organist of Smith College, Northampton, Mass. His essay first appeared in the Presbyterian ministers' magazine, *Monday Morning,* on October 10th of last year:

We have organs in our churches, according to our Book of Common Worship, in order "to bear up the melody of psalm and hymn and spiritual song in such wise that men may go forth from this house of God with high resolve to do His holy will." The 33rd Psalm says, "Play skillfully with a loud noise." All too often, however, members of the congregation go forth from the House of God with ill-will in their hearts for His musicians, many of whom play with a loud noise but with little skill.

While church musicians must

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A Positive Reading Plan To Fight Smut

4, WHY THIS NEW, JOINT PLAN? We are making little headway in the campaign against smut. Catholics who enjoy reading need not turn to lurid pocketbooks, degenerating comics and magazines that glorify immorality. With this new plan you provide a wide range of interesting Catholic reading matter—it's a positive step against smut.

5, WHY EIGHT MAGAZINES? Parishioners have different needs. No single publication will appeal to all. Among the eight, each person will find a magazine suited to his needs and interests. The eight are consistent Catholic Press Association award winners. They are not fund raisers, house organs or mission magazines.

bear most of the blame when church music is ineffectual or offensive, church authorities are often to blame also. By forbidding the use of the organ to organ students, for practice, they perpetuate a situation which makes for the continued prevalent shortage of organists. The same authorities are frequently surprised when they find that there is no one to take the place of an experienced organist who resigns or retires.

The basic question is this: Should students be allowed the use of your church organ for practice? The answer is an unqualified Yes. The reasons can best be stated by answering common objections made by pastors, sessions, boards of trustees, and music committees, faced with the question.

Teachers of organ and their students asking for permission to practice, are confronted with the following objections, not a single one of which is valid.

It costs money to run an organ. It costs little more to run an organ than to run an electric refrigerator or an air-conditioning unit, and yet in the same church where this objection is raised one frequently finds one or both the latter machines running full time. The proper authorities should establish a small hourly charge for use of the organ, to be paid by all students except those whose free services are made use of by the church.

An organ is an expensive instrument and may be damaged by students. The organ is expensive, it is true; but short of vandalism, it cannot easily be damaged by

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6, WHAT ARE IMAGE BOOKS? They are low-priced editions of the best Catholic books, ranging from fiction to philosophy. There are 43 titles (9 just off the press) including such best sellers as *Parents, Children and the Facts of Life; Peace of Soul; Sorrow Built a Bridge; Handbook of the Catholic Faith,* and *Saint Among the Hurons.* The average price is only 75 cents.

7, HOW CAN A PASTOR GET A FREE RACK? By ordering 125 or more Image Books (at 20% off) and an introductory account of 10 copies (at special parish bulk rates) of each of the magazines.

(There's more about this plan on the next page)

anyone at the console. It frequently happens that in the same church where the organ console is most rigidly locked and guarded, the organ chamber is usually left unlocked, though it houses blowing equipment and hundreds of pipes, all of which can be easily damaged by the careless or ignorant. (One finds the janitor storing brooms, the flower committee keeping vases, and children playing hide-and-seek in the very vitals of that expensive instrument!) The only damage done by a student that I have ever heard of was through his forgetting to turn off the motor.

The Dead Language

Abolition of Latin in the junior high schools of Italy recalled one awkward experience we suffered as a seminarian. After eight years of formal training in Latin and several years of reading and writing it in philosophy and theology, we casually mentioned to a knowledgeable friend our opinion that Latin was far from dead. It could, in fact, go into service as a vernacular anywhere in the world.

"May I test you?" he asked. "Turn this into Latin: 'When the hep-cats turned from jazz to boogie-woogie, many of the older pros lost their jobs.' " We protested that it was too something-or-other for translation. So he took a different tack:

" 'First the old trolley cars yielded to trolley buses, but now even they are giving way to regular buses powered by gasoline.

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8, WHAT'S AN INTRODUCTORY ACCOUNT? You receive 10 copies of each magazine for the first month (no need to add to an already existing account of 10 or more). Then you are free to increase, decrease or discontinue each account as needs dictate.

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Some day they might even use diesel.'"

We have never since thought of Latin as anything but a dead language, adaptable for philosophy and theology only because those branches use a specialized jargon forced into the language 700 years ago. Latin up-to-date would be Italian.

The whole thing is spotlighted by the classical enthusiasts' word for "radar." Do they make a 3rd-declension neuter out of the word? No — they want us to call it the *radioelectricum instrumentum exploratorium.* Our 2-syllable word "football" becomes *follis pedumque ludus.* And the Kolkhoz, or Soviet collective farm, is *praediorum possessio publicae auctoritatis nutu excolenda.*

Chaplains, Catholic and Protestant

Our readers will doubtless be interested in the following editorial comment from the Dallas (Texas) "Morning News":

"The Rev. E. O. Midboe is secretary of the bureau of service to military personnel of the National Lutheran Council. In a recent report made to the council on the practice of exempting clergymen and seminary students from military service, he told the council that Protestant clergymen are 'systematically avoiding' military service. . .

"It will be noticed that Mr. Midboe restricts his remarks to the Protestant clergy. The Catholic Church has consistently supplied Catholic chaplains without

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question or stint. Every man who has spent any considerable time in the service has had occasion to note the number and devotion of Catholic chaplains.

"Once in a great while, a Catholic chaplain was less than he might have been, but, as a body, the Catholic clergy in the service held the affection and the respect of the officers and men. Their courage and genuine concern for the soldiers entrusted to their spiritual care have been outstanding through the years.

"In World War II, a number of Protestant churches never did supply their full quota of chaplains. And Protestant seminaries are to be found which are turning out a stream of conscientious objectors who conscientiously object to being shot at on the battlefield and who say that they would rather go to prison than serve in the uniform of the United States armed forces."

Food For Thought

THE following letter from Lans in the Austrian Tyrol, signed by the internationally known publicist Mr. Erik von Kuehnelt-Leddihn, appeared recently in the London Tablet. It speaks for itself:

Dear Sir, — Reading the strictures on the term "Catholicism" by Pope Pius XII in his recent allocution to the Tenth International Congress of Historical Sciences, I am taking the opportunity to ask whether it would not be wiser to dispense with this expression altogether. None of the big Catholic encyclopedias features a heading "Catholicism" except Der Grosse

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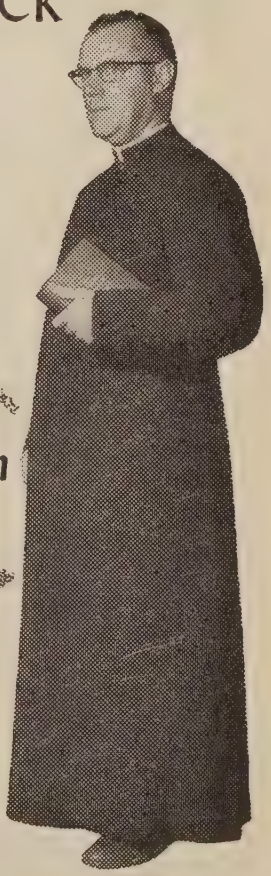

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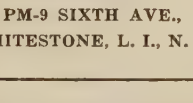

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Herder, which mentions the fact that Katholizismus was invented in imitation of the term Protestantismus. And, indeed, in the official language of the Church we find a Catholic Faith (catholica fides), a Catholic Church (catholica ecclesia), whereas the barbaric neologism catholicismus has only on the rarest occasions slipped into official texts.

"Catholicism" is a word almost contradicting itself. The sum of everything universal, of everything "all over the world" (kat' holen ten gen) can hardly be an "ism" which implies a "narrowing down," a petty partisan position. If we say "yes" to "Catholicism," we also have to accept "Catholicist"—and, unfortunately, there exists such a creature. ("Catholicity," of course, is a very different matter.)

My religion is the Catholic faith. If pressed for a further definition I will gladly admit that it is of the *orthodox*, the *universal*, the *Catholic* form . . . and not one of the local sectarian deviations.

Correspondence

Reader Defends Himself

It is easy to argue if a man is permitted the license of putting words into his opponent's mouth, and then refuting his own statements. This has, however, another name than argument.

Father MacVicar's contention that I said in my letter that Rome denied the use of the various ver-

naculars to the people of the Latin Rite for 1,500 years is quite false. Gregory the Great gave us the Latin Rite in Latin precisely because Latin *was* the vernacular of nearly all of the West, and this condition remained true for many hundreds of years after his time. Italian and other Romance Languages did not become true vernaculars till the Middle Ages. English also is of the Middle Ages.

I do not apoligize for, or defend, the expression, "Latin is a wall between men and the Faith." The expression, "The Latin wall" is from Archbishop Constantini, who was, I believe, delegate to Japan, and knew what he was talking about.

On the matter of disciplinary laws, I think Father MacVicar goes considerably farther than the Church teaches, that its disciplinary laws will not imperil the salvation of men, but no theologian that I have heard of would say that every or any particular law is always the wisest and the best means to the Church's end. Laws are indefinitely reformable, and the changes in many laws in our time make these laws more effective toward salvation than in the past, e.g., fasting. The Inquisition was not the wisest institution in the world, nor the most effective for salvation, yet it lasted over 400 years, and no one, I am sure, regrets its passing.

The distinction between the pope as Vicar of Christ and as Patriarch of the West is to my mind a very useful one. The pope insists on the fact that he is using several other powers, too (*vide* the

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Catholic Directory), in none of which is he infallible, e.g., Primate of Italy and King of the Vatican State.

"Jeopardizing the Cause"?

The idea that it is "jeopardizing the cause" of the vernacular for a priest who knows the problem firsthand from having spent a lifetime in the care of souls to speak out even urgently on this subject is almost insulting to Rome. It is as much as saying that the Holy See would be ruled by immature emotion rather than the good of the Church.

What I said about the Sts. Cyril and Methodius controversy and the political nature of the dispute is true. It was not a question of Slav vernacular at all, but rather a dispute about the boundaries of East and West. The Second Nocturn, obviously the only source of Father MacVicar's information, is not quite complete on this issue.

To say, as Father MacVicar does, that the Roman Mass is said exclusively in Latin is false. It is said in Slavonic in parts of Croatia and other places in the Balkans.

Overall, I object to the bitter fanatical spirit of Father MacVicar's letter — not to mention its lack of charity and its false implications. The condemnation of the Synod of Pistoia's proposition is careful in its wording, but not so Father MacVicar. "A simple line divides the false and true" literally, and to practically accuse me of heresy on the strength not of my words but of words he has put

Continued on page 770

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The Priest

THE PRIEST SEPTEMBER, 1956 VOL. 12, NO. 9

Editorial Comment

Archbishop John F. Noll, D.D. 1875 - 1956

The most valuable property of OUR SUNDAY VISITOR is the unique devotion of its readers. It is not just another paper. It is an institution. Reporting for his first assignment, the young priest is likely to trip over a bundle of *OSV* in the vestibule, or see them on the radiator in the hall. It is the same with his next assignment, and the next. And as he leaves the house for the sacristy each Sunday, the pastor's voice still rings in his ears: "Put in a good word for OUR SUNDAY VISITOR."

The middle-aged and younger clergy were brought up in a Church that counted *O S V* as its furniture quite as much as hymnbooks and pamphlet-racks. It was there. Presumably it always had been there and it always would be there.

But the fact is that OUR SUNDAY VISITOR was not always there. It was born at a time when it was badly needed, when Catholics had nothing—absolutely nothing — to meet the host of anti-Catholic hate-sheets flooding the country.

It is hard for us latter-day priests to imagine an era when there were nearly a hundred anti-Catholic periodicals and several hundred itinerant platform lecturers stumping the country against the Church — when harried pastors were writing the founder of OUR SUNDAY VISITOR "God bless your little paper" in a thousand different ways.

That explains the devotion of the older pastors to *O S V*. It pulled them out of the hole forty years ago and they will never forget it. Since then, as Msgr. John S. Kennedy once wrote, the paper has become "favorably familiar" to Catholics the country over: "It has fed their faith, given them a reason for that faith, provided

them with the means to defend that faith. It is familiar also to non-Catholics the country over . . ."

Our Sunday Visitor, however, was only one activity of the remarkable churchman whom we buried last month—Archbishop Noll of Fort Wayne. He was first of all a man of deep faith. His minor seminary education intensified that faith and preserved in him a remarkable innocence, a childlike lack of sophistication. (When offered a Martini at a banquet: "No, thanks. I drank one of those once and it made me feel light-headed. . .")

Deep Faith—Remarkable Innocence

And with it all he was an extrovert. He considered it almost a sin to rest. He had to be constantly on the go: e.g., for several years he had the habit of writing a newspaper article every night between ten and ten-thirty. Now a man like that, who keeps going 17 hours a day seven days a week for 81 years, is bound to get through a staggering list of achievements.

Since he was ordained 58 years ago, his biography necessarily spans a considerable stretch of American church history—shall we say, well over one-quarter, perhaps a third of that history. But more than a mere publisher, Archbishop Noll was for years an integral part of the American scene insofar as it concerns the Faith. Through his power as publisher and potent benefactor, through his position in the Hierarchy and with NCWC, there was literally no development in the American Church, no crusade, or apostolate, in which he did not have a finger—and sometimes, indeed, far more than a finger.

Thus he has affected the moral climate of our nation as few men before him. One cannot see a magazine or a comic book, for instance, without thinking of his tedious and patient work with the National Organization for Decent Literature—his own idea, by the way. Looking at the marquees of our movie houses, one is reminded of that first meeting of the Legion of Decency in Cincinnati: Archbishops Cantwell and McNicholas, Bishops Boyle and Noll. Whenever religious controversy broke out afresh in the country, we could depend on Archbishop Noll for direction.

In fact, every new convert to the Faith suggests his spadework in uprooting the weeds of misunderstanding through the land.

Certainly, no other churchpublicist has influenced so many for so long. Of his fairly innumerable books and pamphlets, *Father Smith Instructs Jackson,* has alone achieved a circulation of over a million.

Until his last illness, he still wrote practically half of OUR SUNDAY VISITOR each week — and every issue circulates nigh on 850,000. That went on for forty years. And there was never an issue of this magazine without some feature from his pen.

His Interest In The Missions

But publications represented only one facet of the Archbishop's interests. There were the missions, for instance: In 1925, when the American Board of Catholic Missions was formed, the newly consecrated Bishop was made treasurer of the Board, a position he held until he died. That tied in with his membership of the Executive Committee of the Catholic Church Extension Society, with which he was connected almost from its beginning. Last year he pledged an annual $150,000 to Extension, payable as long as OUR SUNDAY VISITOR has it to give. He founded Maryknoll's first student burse, and was practically co-founder of the Missionary Sisters of Our Lady of Victory, a thriving community of catechists to whose support he made frequent lavish contributions.

For seven consecutive years he was elected to the Administrative Board of the National Catholic Welfare Conference; he later served a five-year period; then, after another year, he was elected again, serving most of the time as Episcopal Chairman of Lay Organizations. During those years he managed to liquidate a debt of $140,000 against the National Catholic School of Social Service.

And the statue—that too was one of his projects. He raised $115,000, mostly through *OSV*, toward building the facade of the NCWC building in such a way as to provide a suitable setting for Eugene Kormendi's heroic figure of "Christ, the Light of the World."

Since 1946, he had been striving to raise the seven million dollars needed to complete the National Shrine of the Immaculate Conception in Washington. He was not spared to see its completion, but at least he had the satisfaction of knowing that work had been resumed and the project will be completed in the foreseeable future.

In His Own Diocese

Nor was he remiss at home. During his episcopate he established 54 new parishes, 20 of them in towns that had never before known a resident pastor. Ninety-five new churches and schools were dedicated, including that part of the diocese assigned eleven years ago to Lafayette. Like many another midwestern Bishop, he found a number of "priestless" counties when he took office. But now there is a church and at least one or two resident pastors in

every county of the Fort Wayne Diocese.

Over 500 priests received the grace of Orders from his hands; 145,000 have received the Holy Spirit in Confirmation.

But these are dry statistics. They show an indefatigable writer, an efficient administrator, a zealous priest. What of the man?

Well, like the rest of us, he enjoyed football and basketball —this latter with the enthusiasm peculiar to all Indianans. He had his favorite radio and TV programs. And when you called on him, his conversation was so unaffected that you tended to forget he was a Bishop until he chanced to make an offhand reference to some pontifical ceremony. When we visited Archbishop Noll some years ago, he showed us to our room with the most cordial hospitality, like any priest entertaining a guest: Were there enough covers on the bed?—towels in the bathroom?—"and what time would you care to say Mass?"

His patience at correspondence was incredible. In hundreds of letters exchanged in our many years of collaboration on publications, we never once came across an instance of unkindness. In fact, his contributions to OUR SUNDAY VISITOR and THE PRIEST were rarely imposed on the staff. There was usually leeway for an adverse opinion. A covering letter might read, "This might be suitable . . ." "I thought you might find this interesting. . ."

One of his priests once remarked on the Archbishop's unfailing kindness: "During my eleven years at the Cathedral," he told us, "I was on ceremonies with him practically every time he pontificated, and during all that time I never got a cut from him, and neither did the other priests or seminarians or servers who were at the altar. Nobody ever had to fear being on ceremonies with him."

As we told the readers of OUR SUNDAY VISITOR, Archbishop Noll will be sadly missed by his editorial staff, for even when he was most burdened with the cares of his bishopric, he still kept a firm hand on our policy and content. And even during these past few years, when he was crippled by his infirmities, we still had the benefit of his experience and immense erudition.

But we give him gladly to Our Lord. Through 58 years he labored in the vineyard. Now he has gone to the Master Who called him, to receive the imperishable crown of those who preached His word.

May his soul and the souls of all the faithful departed through the mercy of God rest in peace.—R. G.

Prayer For Priests By Pope Pius XII

(A translation by Father Winfrid Herbst, S.D.S.)

Lord Jesus, Supreme and Eternal Priest, Good Shepherd, Fount of life, Thou Who without any merits of ours but purely as a gift from Thy Most Sacred Heart hast called us to the ranks of Thy priests, grant us such an abundance of Thy blessings that through Thy mercy we may live up to the vows which Thy grace inspires us to make.

Thou Who for our sake didst sanctify Thyself in order that we, in turn, may in truth be holy, grant that we may never go astray from Thee Who art the Way. Assist us so that we may always be well versed in Thy doctrine, faithful in the observance of the precepts of Thy law, and live in such a manner that our conduct may ever be a radiance of Thy most sweet Heart. It is thus that, in Thee and through Thee, we wish to please the heavenly Father in all things.

May justice in every form, together with prudence, shine forth in us. May the strength of fortitude be united in us with the moderation of chaste temperance.

May sincere faith take possession of our minds and our hearts. May the hope of everlasting goods be to us refreshment and consolation. And may Thy Sacred Heart, burning furnace of charity, enkindle within us the fire of divine love.

Grant that Thy words, in which eternal wisdom shines forth, may be the object of our constant meditation. Grant that these words, whereby we ourselves are nourished, may become the food of the sheep of Thy flock, committed to our care.

May those who oppose Thy Gospel stand in awe of the strength of our unity. And grant that they may never, in any way, find in us anything that they might hold against Thy spotless Church, our Mother.

In fine, grant that we may not seek that which is to our own advantage, but to Thy glory; that with clear conscience and good will we may persevere in the duties of our office to our last breath; and that, when our body dies, Thou Who hast been our Leader and Companion here on earth mayest be our eternal reward in the splendors of heaven. Who livest and reignest with God the Father in the unity of the Holy Spirit for ages eternal. **Amen.**

The Religious Stalemate Of Our Day

✠ *Robert J. Dwyer*

There are still opportunities

He is a poor, thin sort of priest who on the day of his ordination does not think (with becoming modesty, of course) that history has marked time until he be born to set the world aright. It is an illusion which wears off gradually, dispelled by the slow realization that the world shows remarkably little disposition to be set aright by him or by anyone. Nor does it show the expected aptitude to be converted to the Faith. If circumstances are favorable he may win numbers of individual souls, but hardly enough, even so, to make an appreciable dent in the parish or community he calls home.

For the fact which we are all reluctant to acknowledge is that we are confronted, in our time, with a new and disquieting phenomenon, the religious stalemate. Within the area of civilization (excluding thus the missionary lands), and particularly within that described as historic Christendom, the lines of religious differences have hardened so as to eliminate, practically speaking, any significant changes of allegiance. There is, to be sure, the drift away from all religion, more prominent in some countries than in others, but there is no measurable tendency for members of particular religious persuasions to transfer their loyalties. Generally speaking, from generation to generation, Catholics remain Catholics, Protestants remain Protestants, and the Orthodox cling to their affiliation.

It was not always so. The aftermath of the tragic split between Rome and Constantinople was a long series of efforts to reclaim, not individuals, but whole ethnic or national groups. Isolated instances of success encouraged the impression that all that is needed to regain the Eastern Churches is a favorable set of political adjustments. Similarly, the spirit of the Counter-Reformation was much less a campaign for personal reconversion than an attempt to rectify the Decree of Passau. For a long time, even for centuries, it was hoped that a rewriting of boundaries and a shifting of dynasties would restore unity to the Church.

Whatever validity might have been claimed for this view was dissipated by the middle of the 18th century. Men came to a tardy realization that the political settlement of modern Europe had fixed a division between Catholicism and Protestantism. Interest gradually veered, then, to the prospects of mass conversions by other than political means. This was the bright hope of the 19th century, expressed in the Catholic re-

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The writer is Bishop of Reno.

vival. And for a while it did seem, in the light of the promise held out by the Oxford Movement and its counterparts on both sides of the ocean, that entire groups might be restored to the lost loyalty. But the actuality, whether in England or France or Germany, was painfully disappointing. Individuals came home, but in no case was the slightest impression made on the religious allegiance of the masses. The situation today remains static. Nothing has occurred to give genuine warrant to the assumption that the political and social agony of Europe justifies the hope of further mass conversions.

Here In America

In America this stalemate has existed from the beginning. In all our history there has been no symptom of a movement toward Catholic unity embracing more than a few individuals. Where the Church has grown to numerical superiority she has done so for reasons which have almost nothing to do with conversions. America remains dominantly Protestant, and there is no basis for believing that the balance will change in the foreseeable future. Whereas a generation ago it was a common impression among American Catholics that Protestantism was a dying force, a corrected contemporary view would recognize that it is the very opposite today.

Does this stalemate reflect upon the zeal of the priesthood? Would it be true to say that if those who have gone before us in the ambassadorship of Christ had been more alive to the situations which confronted them, or had placed less trust in politics than in the apostolate, it would not have congealed as it has? It is always consoling to fix on a scapegoat, and there is a certain dour clerical satisfaction to be gained from considering the inadequacies of deceased Bishops. But as a matter of justice it is difficult to see how those concerned could have acted otherwise, granted the limitations of their humanity and the absence of the prophetic spirit. Nor were they altogether blind to what was shaping up. Events were simply too strong for them, as they are for ourselves in this atomic age. We cannot modify the stalemate, were we twice as zealous as we are. If we are not thereby absolved from trying, realism forbids that we should delude ourselves with false hopes.

This may read like a particularly doleful pessimism. Certainly it is not an attempt to dictate the grace of God, much less to despair of it. But short of positive action of the Spirit, it is clear that we have to adjust ourselves to the situation as we find it. We may perfect and refine our techniques for convert-making, as indeed we must, while recognizing that in our time, at least, the lines will not be significantly changed.

Our anxiety to win the world back to Christ frets at this obstacle. The divine wisdom which orders all things may intend that it should. For we are thrown much more directly back upon the value of the individual. Where others before us counted whole nations as their field ripe for the harvest, we encounter only the few who are moved by grace, and who more typically come to us than we find it possible to go to them. The effort we expend to gain a handful may equal that put forth by the great missionaries to gain their thousands. Is the numerical difference our brand of shame?

May it not, rather, be God's way of correcting the balance of the Mystical Body? May it not be that the Church, by design, should live through this experience of stalemate in a pluralistic society in order that her children should gain, in the long pull, a deeper appreciation of individual values? We read ecclesiastical history with a divided mind, often enough with envy for the comparatve swiftness with which the Church converted the nations as compared with our piddling progress, but as often with a vague disquiet: was this exactly what Christ wanted? Was it not sanely inevitable that a reckoning should come?

The all-important point is that recognition of the contemporary stalemate, or even accommodation with it, should not be a counsel of despair or disillusion. If we in our day are assigned merely to holding the line, that in itself is a commission not without honor. If we are denied the satisfaction of brilliant victories for the Faith, the denial may serve a higher welfare than we know.

Two priests look out over the city at night from some high, lonely eminence, and count its myriad lights, listen to its ceaseless murmur. For the young priest it is his kingdom to conquer; for the old priest it is the battleground where he has lost as many victories as he has won. So Christ looked over Jerusalem.

The Test

In 1865, when Monsignor Pettijean stumbled upon a remnant of St. Francis Xavier's Christians who had not seen a priest since the seventeenth century, he had to answer three test questions to make sure that he was not a heretic. And the first was this—"Do you venerate the Holy Mother of God?" That was the point of departure, the surest test of a man who had kept the Faith. Hence the first step the Church took in winning back the modern world to Christ was publicly to exalt once more the purity of the Blessed Virgin Mary.—Fr. Gannon, S.J., in **Catholic Mind.**

Why Write On Theresa Neumann?

Paul Siwek, S.J.

Do such studies scandalize the faithful?

WHY write on Theresa Neumann? What profit can we gain from long discussions on her healings, stigmata, ecstasies, visions, prophecies, the gift of languages, and so on? Would it not be preferable to follow the advice which the learned rabbi Gamaliel gave his colléagues in the Sanhedrin in order to inspire in them more humane sentiments towards the Apostles: "And now, therefore, I say to you, refrain from these men and let them alone. For if this council or this work be of men, it will come to naught. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God" (Acts 5:38-39).

A similar opinion is often heard where there is question of Theresa Neumann. "Let her alone," they say. "If the phenomena which she displays are from God, they will continue in spite of your criticism. If, on the contrary, their origin is human, they will one day disappear of themselves."

Before we reply to the Gamalian advice, we should like to draw the attention of our readers to a particular fact: this "advice" is most often given to those who make some "reservations" concerning the phenomena of Konnersreuth. On the other hand, publishing these phenomena among the faithful seems to many a Catholic more conformable with "piety" and "Christian charity," and above all more useful to the Catholic faith; for instead of making long apologetic efforts to convince unbelievers of the truth of our Faith, they need only point out the phenomena of Konnersreuth: "Venite, adoremus"—Come and see. In Konnersreuth you will verify with your eyes what your intellect refuses to admit. And those who already believe, will find in Konnersreuth a powerful inspiration to advance spiritually to the summit of Christian perfection.

After this introductory note let us pass to "Gamaliel's counsel" itself. In order to ascertain its exact meaning, we must bear in mind the circumstances in which it was given. The Sanhedrin wished to exterminate the doctrine of Christ at any cost. When, however, all the means which they used for this purpose, failed, they "thought to put the Apostles to death" (*ibid.* 5:33). A criminal idea! Gamaliel, who was an honest man and therefore "respected by all the people" (*ibid.* 5:34),

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was horrified. He "commanded the men present to be put forth a little while," and began to show his colleagues the imprudence of their plan. During this discussion he pronounced the "advice" which we heard above. In this way he saved the life of the Apostles, and with it the doctrine of Christ (*ibid.* 5:40-42).

The Genuinely Christian Approach

But the circumstances surrounding the discussions on the Konnersreuth phenomena are entirely different. Catholics who express "reservations" regarding Konnersreuth have no thought of putting an end to the phenomena. Catholic scholars do not study Konnersreuth for the purpose of silencing the voice which makes itself heard there. They go there, so to speak, with their hand at their ear, with bated breath, the better to grasp the voice, to distinguish it amidst the tumult of voices too human, too passionate . . . They go there on their guard against idolatry. They are afraid to adore as divine, facts which are purely natural, and perhaps the products of illness or human cunning . . .

Such an approach is genuinely Christian. If man is to glorify God, every one of his faculties must glorify Him according to its nature or the laws with which God endowed it. Now the law of Reason is: Thou shalt adore the Truth, and It only shalt thou serve! Even the deepest mysteries of Catholic Faith are not exempt from this principle. Our reason accepts them because it grasps them as the truth. In acts of Faith, as in a series of efficient causes, it is impossible to go to infinity. Faith must somewhere rest on truth seen with evidence. Otherwise it ceases to be faith, it becomes a superstition. We know well where Catholic Faith rests upon evident knowledge. In Jesus Christ. He saw the truth immediately and manifested it to us (John 3:11, 32:34).

If Christ Himself were to reveal anything concerning Konnersreuth, all further discussion about it would be useless. But Christ is silent. So is His Vicar on earth. The latter speaks only when there is question of "Divine Revelation" which God gave us through His Prophets and Christ. It is, as we know, contained in Holy Scripture and Tradition. We can neither add to it, nor take from it. It is for this reason that the revelations which God gives in the course of centuries to some individuals, no longer constitute the object of our Faith. If we accept them, it will be only by an act of human faith or, as we usually say, an act of an historical faith.

Moral Certainty

Historical faith gives us at most only "moral certainty."

But the faith with which some one accepts the revelation of a given person, e.g. his penitent, does not possess even this kind of certainty. For on what is it founded? On the typical "autos efe"—ipse dixit! What she saw in her vision, only she can tell us, just as only I can know if at this precise moment I feel happy or unhappy. Of course, other people can "deduce" my psychic states from some exterior signs: the disposition of the muscles of my face, the expression of my eyes, and so forth. In many circumstances I can—and sometimes I should—conceal them from others. Some people arrive at a wonderful mastery of emotional expression: they weep bitterly on occasions when they are laughing interiorly.

"Every one knows," says the learned Cardinal Pitra, "that we are entirely free to believe or not to believe private revelations, even when they are most authentic. If the Church confirms them, they become only probable, not certain . . . One can differ in his opinion concerning these revelations even after they are confirmed . . . "(*Livre sur Ste Hildegarde,* p. 16). Even when there is a question of "the private revelations which have been confirmed by the Holy See," "one can accept them only by an act of human faith according to the rules of prudence which present them to us as probable" (*De Servorum Dei beatificatione* . . . Book III, Chap. 53, n. 15).

In order to determine more accurately the degree of "probability" of a private revelation, we must make "an historical criticism." For this end we must know very well the value of the witness who communicates it to us. The criticism must be exceedingly careful, for the witness is himself our sole source of information. We must know accurately how far we can trust his "veracity" and his "knowledge" (scientia).

Mistakes Are Possible

In practice the first point presents fewer difficulties. It is almost sufficient to know well his moral virtue. A person, really virtuous, will not lie. The second point is not so easy. For even the best person can be mistaken in relating his mental state to us. St. Mathilde certainly did not lie when she asserted that Our Lord revealed to her that the word "patientia" is originated from the Latin words "pax" and "scientia" (see *Le Heraut de l'amour divin,* 1. I. chap. XVI). St. Gertrude certainly did not mean to deceive us when she said that Christ told her once during a Paschal Time: "Take note! The word *Alleluja* contains all the vowels except that of 'O' by means of which sorrow is expressed. . ." Ascetic writers, particularly Amort, affirm that this commentary on the word *Alleluja* is not true. The vowel

"O" is used to express joy just as "A," "E," "U," "I" are used to manifest sorrow.

St. Norbert, the founder of the religious Congregation of Premonstratensians, declared emphatically that the Antichrist would come during his generation. For Christ manifested this to him in a revelation (see Migne, Epist. S. Bernardi 56). St. Vincent Ferrer spent 21 years announcing the last judgment which was imminent according to a revelation he seemed to have received from God. Referring to her own vision, St. Bridget says that Our Lady died 15 years after Her Son's death. But St. Elizabeth knew from her vision that Our Lady lived only one year and a half after the crucifixion of Jesus. The revelations received from God by Mary of Agreda and Sister Gojoz tell us that Our Lady survived her Son by 21 years. Similar divergency of opinions exists concerning the number of nails with which Jesus was attached to the Cross. Some pious persons saw in their revelations three nails, others four. And so on.

These few examples—and we could cite many more—show us that holiness of life does not at all guarantee the supernatural origin of visions, revelations, and so forth. Because a person is holy, he is not thereby exempt from the danger of illusions. In order to exclude them, we must attend to other criteria.

Common Sense Is Required

When there is question of a miraculous healing, the Church is not satisfied with the testimony of an ocular witness. She requires the judgment of experts, that is, of competent physicians. The present Holy Father, as we learn from Archbishop A. Carinci, Secretary of the Sacred Congregation of Rites, has intensified scientific investigation (which, up to now, was conducted by at least three doctors in every case of marvelous healing) by creating a Medical Council. (See the letter of Archbishop Carinci in *The Riddle of Konnersreuth,* p. 5-6.) But when there is a question whether this or that psychic fact really surpasses the forces of nature or not, would it not be necessary to ask the "experts," that is, trained psychologists? It seems that the affirmative to this problem is indicated by elementary common sense, for which there is no substitute. The Church can dispense from fasting, abstinence, the breviary, and so on, but never from common sense!

The psychological expert has to establish whether a given fact (e.g. a vision) can be explained by purely natural forces, or whether it postulates the interference of a superior power. With this the role of the psychologist ends.

In order to determine the nature of this superior Force (if there be one), notably in order

to know whether it is good (divine) or bad (diabolic), we must appeal to the theologians. The criteria by means of which they will try to solve this problem, will be taken from Church history, dogmatic, ascetical and mystical theology, and so on. It is for this reason that they are called "theological," "moral," "mystical," and so forth.

Neither a psychologist if he is not a theologian; nor a theologian if he is not a psychologist, can fully solve the problem presented by alleged private revelations. Disregard of this elementary truth has led many investigators to violate "scientific methods." They arrogate for themselves the right use of passing judgment in a sphere which is beyond their competence.

"One Galileo Is Enough"

I emphasize this point for a very good reason. We often hear that the priest is the *only* competent judge of the authenticity of supernatural phenomena. Of course, in the moral, ascetical and mystical writings of past centuries, the priest can find many excellent observations concerning visions and other marvelous phenomena. But they are as inadequate today as the findings of the great physicians of antiquity are inadequate to solve different intricate problems of modern medicine. As late as the 18th century psychopathology was based principally on Hippocrates and Galenus. The influence of suggestion, the wonders of hypnosis, somnambulism, cumberlandism and so on were entirely unknown. The phenomena which we designate today as "parapsychological" or "metapsychical" (telepathy, psychometry, clairvoyance and so on) were attributed primarily to supernatural forces.

We are saddened and blush with shame when we read how witches were tortured and burned at the stake for their supposed "alliance with the Devil." Only the evil one, it was asserted, could give them the power not to feel the needles which punctured their bodies! Today we know many persons of this kind. They suffer from different local anesthesias which characterize various psychic illnesses. In the scientific books of our days, we often find pathetic descriptions of the miserable fate endured by witches in some Catholic countries. The only reaction of a Catholic scholar should be to make a firm resolution to help save the Church from similar mistakes in future. Cardinal Ehrle was quite right when he often repeated: "One Galileo is enough to the Church. Let us not multiply them."

"Empirical psychology," says Father Pinard de la Boulaye, "is in its proper field when it attempts to study those religious phenomena which are explicable by natural forces" (*L'Etude comparee des reli-*

gions, Paris, 1925, vol. II, p. 236). "In these matters," writes Funck, an eminent theologian, "we must be ready to revise our judgments according to the light afforded by the undeniable progress in psychological sciences, and to cease considering as supernatural some facts which up to now we have believed such" (*Dictionnaire de theologie catholique,* col. 2649). In examining these facts we must show ourselves more rigorous than lenient in order not to furnish unbelievers with the pretext for ridiculing the Faith, seriously warns St. Thomas Aquinas. (S. Th. I, qu. 46, a. 2). Moreover, "we must learn to resign ourselves to slow progress" (in examining the supernatural facts), adds Father Poulain, S.J. It is for this reason that the present Pope decided to make still more rigorous the examination of the miraculous healings which are brought to Rome in the processes of beatification or canonization (See the preface to the book *The Riddle of Konnersreuth,* by H. E. Archbishop A. Carinci.)

In the book *Traitement pastoral des neuroses* (1947, pp. 144 ff.), Brenninkmeyer, professor of moral theology in Lyons, relates the following fact: A certain priest asked him once what his opinion was about a certain revelation of which he had just been speaking. Brenninkmeyer quietly replied in substance: I don't know. Moreover, such questions do not interest me at all. The aforementioned priest said with some feeling: "But we should not scandalize people!" The author here makes the following reflection: "Are the faithful really scandalized by a man who closely follows the directives of the Church? Are they not scandalized rather by those who, teaching Catholic doctrine by their office, add to it narrations not sufficiently proved? The preacher should remember that the majority of the faithful attach the same importance to anything that they hear from the pulpit." As a moralist, Brenninkmeyer thinks that the preacher who gives much room to unproved religious marvels "commits a serious sin."

Is It Worth While?

The investigation of visions, revelations, ecstasies, stigmata, prophecies, and so on postulates a special technical preparation (psychology, physiology, theology, asceticism, and so on). Moreover, it consumes much time, strength and labor. Is it then really worth while to examine the aforementioned facts?

St. John of the Cross, who was proclaimed the Doctor of Mysticism in 1926, replies to this question emphatically: No. Nor does God solicit such a work from us, he adds. If a vision really was from God, it obtained the effect (intended by God) in the very moment

in which the vision existed in the soul. The subsequent examination of the vision serves only to satisfy human curiosity. We should rather make a sacrifice of it, warns St. John of the Cross. This sacrifice is very pleasing to God. He rewards it with the supernatural gifts of union with God and love of God, that is, holiness. For holiness, as John XXII says in his bull *Ad Conditorem* (1322), "consists principally and essentially in charity" (principaliter et essentialiter in caritate consistit). Principally and essentially, of course. For holiness comprehends also other virtues both theological and moral. But if charity is genuine, it will spontaneously manifest itself in thoughts, words and deeds. The theological and moral virtues will be, so to speak, a dynamic prolongation of charity.

The examination of supernatural phenomena is, according to St. John of the Cross, not only useless. It is very dangerous to the soul. For it concentrates its attention on the things which, by themselves, have no direct relation to sanctity. It averts the soul from essential things. Moreover, it awakens in it a complacency in itself, vanity, and so forth. It is for this reason that St. John of the Cross severely scolds spiritual directors who attach themselves to the examination of the aforementioned phenomena. They will fall together with their penitents into a ditch! They are called "animal men" (homines animales) who do not understand the thought of God. And the last conclusion which St. John of the Cross draws from his considerations is as follows: Reject with closed eyes any vision! Do not even examine it!

Reason And Faith

But what have we to do if a spiritual director receives from his penitent some order of Christ to fulfill? St. John of the Cross replies substantially: Even in this case we should never undertake anything exclusively by virtue of the vision. Rather it is necessary to consider the command in the light of *reason and faith.*

Let us suppose that a visionary communicates to me that Our Lord is not satisfied with the impatience with which I treat my parishioners. She knows this, she says, by a particular revelation. What have I to do? I should try to correct myself on this point. Reason and Faith teach me that my impatience does not please God. Any examination of the authenticity of the supposed revelation is quite superfluous! But what am I to do if I receive from God by means of a revelation a command to build a chapel or to propagate a particular devotion? I shall consider whether such an idea corresponds to the spirit of the Church; whether it is really useful to the spiritual good of

people. And I shall act according to what the reason illuminated by Faith will dictate. The scapular, the rosary, the devotion to the Sacred Heart and so forth, have their foundation in the Christian religion, in its dogmas. Private revelations were only "occasions" (occasio) for introducing them into the Church — occasions, not their real "cause" (causa).

In the light of what we have said till now, why write on Theresa Neumann? Why enter a long discussion on her phenomena? We reply: Really, it would be best not to occupy ourselves with this problem. Unfortunately, circumstances demand that Catholic scholars take notice of them. Archbishop A. Carinci heartily recommends the reading of the book *The Riddle of Konnersreuth* to all people, both the faithful and unbelievers. He does not do this without serious reasons. Let us consider some of them.

When the marvels appeared in Konnersreuth, Father Naber, the pastor of the village, wrote (April 1, 1926) a long article on them in the newspaper *Waldsassener Grenzzeitung*. It is from this article, strange as it may seem, that the Bishop of the diocese (Dr. can. Henle) learned about them!

A Great Sensation

The sensational news of Konnersreuth struck the whole world like a lightning bolt, greatly alarming the Catholic hierarchy. For it exposed the Catholic Creed to derision among many intellectual people. Catholic scholars could not remain silent. They were even positively encouraged by high Church dignitaries to take part in the discussion. They then went to battle—not in order to "demolish the supernaturalness" of the phenomena, but to defend the honor of the Catholic Church: to present Her true doctrine concerning the supernatural facts, as visions, ecstasies, stigmata and so on; to show that the Catholic Church is not so naive as some inconsiderate apologists of Konnersreuth mysticism make us believe.

When explaining the doctrine of the Church concerning visions, stigmata, and so on, in their publications, Catholic scholars emphasize that Christian perfection or sanctity does not consist in them. One can be a saint, a great saint, without having any vision, without bearing any visible signs of Christ's Passion on his hands and feet; without being exempted under the penalty of death from the law obliging us to take food. If in some particular case, these phenomena are of a supernatural origin, they fall into the category of facts called "charismata." God gives them to some individuals without considering their moral value and merits; even without considering their religion; indeed, they can be given to

"heathens and gentiles," Benedict XIV expressly teaches. The charismata have for a goal the common good of humanity. Taken in themselves, they do not sanctify the individual who is endowed with them. In this respect they differ essentially from "mysticism," that is, "infused contemplation" (at which different writers distinguish different degrees). St. John of the Cross orders us to flee from visions, revelations, interior voices, but recommends, on the other hand, most urgently the desire for the mystical life.

By recalling these ideas of the Church to the faithful, Catholic scholars render them a tremendous service. For today people are devoured by a craze for the marvellous. If someone says that such and such a person has visions, thousands of people will run to him like thirsty "hart to the springs of water." But the same people are able to live long years close to the church without entering it in order to pay a visit to Christ who dwells there day and night. Many of them often neglect Mass on Sundays. In books they eagerly look for the "miraculous." A real *"pruritus supernaturalium"!* In order to excite their devotion, they must go to "a chapel in which there was a miraculous apparition." They will sigh and weep there, but after having left the chapel they will repeat the same serious faults.

The publications on the phenomena of Konnersreuth, if written in the spirit of the Church, can do immense good to Christian people: they enlighten and increase the Faith which they profess. At the same time they heighten the prestige of the Catholic Church in the eyes of unbelievers, and in this way, they bring them closer to the Church, and not infrequently cause them to enter the Church.

This is in short *why* Catholic scholars write on the phenomena of Konnersreuth.

The Housekeeper At Ars

When Saint John Vianney came to his manse at Ars a Madame Bibost kindly offered to do whatever bit of housekeeping he would put up with. She was not Julie of the cartoons. There was though in the parish a meddlesome Molly whom the Saint got rid of shortly and sharply.

"Listen," he said sternly to her when the nuisance she was causing exceeded the elastic charity of the pastor, "we're in France, not in England. There Queen Victoria gives the orders. I give them here."

Indiana's 'Operation Doorbell' Gets Results

John A. O'Brien *Summary and prospect*

THE Crusade for Souls launched by the Bishops of Indiana under the name Catholic Census and Information Program has brought more people for instruction in Inquiry Classes than ever before in the history of the Church in Indiana. A conservative estimate is that the number of non-Catholic instructees has been doubled, while thousands of Catholics are taking advantage of the opportunity to deepen their knowledge of the faith.

Not less significant is the fact that hundreds of parishes that had never previously conducted such Information Forums are now operating them twice a week. Thus they have been integrated into the normal life and activity of each parish, and will lead to a steady increase of converts year after year.

Though a complete report of the number of converts gained and of fallenaways reclaimed will probably not be possible till the end of the year, returns received from pastors throughout the state indicate that the canvassers were more than gratified by the response of the families called upon. This is particularly encouraging, as the canvassing was done almost entirely by the laity. Indeed, it marked the first time that most of them had ever sought to interest a prospect in the faith.

Typical Results

Reports already received from individual parishes are considered as typical of what is being accomplished generally. A few typical instances will be cited.

Monsignor Joseph Hession of St. Vincent's, Elkhart, reports the following for his parish: 8,632 homes visited; 892 were Catholic, 5,644 were affiliated with non-Catholic churches, 1,802 were unaffiliated; 294 families were fallenways, of whom 256 had invalid marriages; 66 promised to attend the Forum, 1,166 were undecided, and 1,934 declined; 179 families expressed interest in the Catholic religion, 3,877 were favorable to the visit, 1,466 were indifferent and 54 were slightly unfriendly.

Father Joseph Corcoran, C. S.C., of St. Patrick's, South Bend, reports that 210 canvassers working in pairs called at 2,336 homes; 851 were actively Catholic, 83 were families in which all or some members were fallenaways, 1,030 were affiliated with non-Catholic Churches and the remaining 372 families were unaffiliated. No

less than 256 families were interested in learning more about the Catholic faith either through literature or lectures, while 39 definitely promised to attend the Inquiry Class.

"It was inspiring," remarked Father Corcoran, "to listen to the canvassers when they came back each evening to make their reports. They were thrilled and excited over having gotten so many families to promise to attend the 'Open House' and the Forum. They were like fishermen who had landed muskies. They were discovering the joy of being fishers of men — the vocation to which Christ has summoned all His followers."

"Did you feel," I asked, "that their shoe-leather apostolate was worthwhile?"

"Yes," replied Father Corcoran, "they were enthusiastic over the results — every single one of the 210 canvassers said it was an experience he would not have missed for anything. They know now that they can participate effectively with their priests in the convert apostolate.

"Indeed, they realize that the fruitfulness of the Information Forum lectures is in direct proportion to the number of prospects they recruit. This has given them a much needed 'shot in the arm,' and made them feel that they are players on Christ's team instead of being merely spectators in the grandstand. This crusade for souls is the greatest thing that has ever happened in the history of the Church in Indiana."

St. Anne's, New Castle, reported 28 non-Catholics attending the Inquiry Class and St. Patrick's, Indianapolis, reported an attendance of 24. St. Mary's, Mount Vernon, reported an attendance of 75, both Catholics and non-Catholics, while neighboring St. Joseph's, Jennings County, had 53 present.

24 Parishes

Monsignor John S. Sabo, director of the crusade for the Fort Wayne diocese, received reports from 24 parishes. The combined figures for these are as follows: the canvassers called at 49,497 homes; 11,844 were those of active Catholics, 1,920 were those of inactive Catholics; 25,835 were those of persons attending non-Catholic churches; 5,698 reported no church affiliation; 573 promised to attend the Forum; 5,684 were undecided; 973 expressed a definite interest in the Catholic faith; 511 were a bit unfriendly.

If the same average number of families canvassed per parish holds for the other parishes of the state, the number of homes that will be visited by the end of the year will total 830,986. Because of local conditions in some districts of the state, such as financial drives

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for new Catholic regional high schools, the crusade was postponed with the Bishop's permission in those areas until later in the year.

"The crusade," observed Msgr. Sabo, "was most worthwhile because it brought such a large number to our Forums, unearthed fallenaways, planted through the pamphlets left at hundreds of thousands of homes the seed of future conversions and disclosed the large number of persons interested in the faith. The information concerning the fallenaways and those interested in the Catholic faith is invaluable for every pastor.

"We have divided the cards of these families in our parish among the priests and each of us is calling upon the families allocated to us. It seems that about half of the fallenaways can be reclaimed if they cooperate with us in fixing up invalid marriages. We are getting splendid results by making repeated visits to the homes of churchless families interested in our faith.

"We find that by sitting down, talking with them, and leaving suitable literature, we are deepening their interest. We hope eventually to win many of them. It would be tragic indeed not to follow up such openings made for us by our lay canvassers. Here is where the priest's shoe-leather aposolate will reap the richest harvest.

"After the canvassing I was kept busy for days, ministering to people who came with various problems. The canvassers' visits were just what was needed to quicken the conscience of many who had become lax and were neglecting their duties. The crusade was better than a mission, for it reached those who would never have attended a mission. It was the most fruitful spiritual project ever undertaken by the diocese."

A New Experience

The campaign was called "Operation Doorbell" by the approximately 32,000 canvassers and was a new experience for virtually all of them. It initiated them into the missionary apostolate for which our Pontiffs have long been pleading.

Among the number of canvassers were lawyers, doctors, housewives, stenographers, office workers, salesmen, shop workers, professors and farmers. In response to the appeal of their pastors and parish chairmen, they devoted Sunday afternoon and all the evenings of an entire week to the "shoe-leather apostolate." It is the apostolate most desperately needed in every parish, particularly the urban ones.

Among the canvassers who called at every home in South Bend and Mishawaka was Richard Sullivan, professor of English literature at Notre Dame University and a noted novelist.

Though under the pressure of a heavy schedule, Professor Sullivan acted as a captain of a group of canvassers and engaged in the canvassing as well. His experience was typical of that of other canvassers.

"What, Mr. Sullivan," I asked, "was your experience in this shoe-leather apostolate?"

"To be frank, Father," he replied, "it was a revealing and enlightening experience. Like most other Catholics, I had never engaged in such work. At the beginning I had to grit my teeth and screw up enough courage to knock at the door. I was pleasantly surprised to find that the people who came to the door didn't sic the dog on me or reach for a shotgun.

"They matched our courtesy, gave us a friendly hearing, and generally seemed pleased to know that we were interested in them and were willing to welcome them to our services and to the Information Forums. Practically all of them willingly accepted a copy of the pamphlet, *Finding Christ's Church,* and promised to read it.

"At first, I was a bit flustered. But as I went from door to door and found the people pleasant and gracious, my courage mounted and I began to get a real thrill out of it. The experience taught me that we should never assume that a family is not interested and pass it up.

"For instance, an elderly Irish Catholic lady warned me, 'Don't call at the home on the corner. That lady has no use for Catholics, and she will give you a tongue-lashing. So save your time and breath.'

"But by that time I had gotten up a lot of courage and zest for the work, so I decided to call. Instead of turning upon me, the lady was most gracious. She invited me in, listened with interest, accepted the pamphlet, and told me it was the first time that any Catholic had ever invited her to the services of a Catholic church.

A Permanent Work

"I'm convinced," continued Mr. Sullivan, "that our aloofness and our apparent closed door policy are costing us dearly, robbing us of many converts, and are responsible for much of the ignorance and even suspicion of the Church. Operation Doorbell has done a world of good, digging up fallenaways and unearthing churchless people who we never had any inkling were interested in the Church but who were just waiting for an invitation.

"It ought not to be, however, a mere 'flash in the pan,' done once and then forgotten. It should be carried on year after year, and made a permanent policy. We were all greenies this time. Next time we will do a better job. Indeed the ex-

perience will help to keep us constantly on the alert and do some missionary work, week after week."

In his words were reflected the sentiment and the thought of every man and woman who took part in the canvassing. Think of the number of churchless people who could be instructed in the Information Forums if each of the 32,000 canvassers averaged but one recruit in a year. Interesting people in our faith is not the work merely of a designated week but the constant work of every Catholic during his entire life. Short of that, he fails to qualify for the title "Catholic," for a Catholic should always be a missionary.

Planting The Seed

The canvassers left 30,000 copies of *Come Back Home* (O.S.V.) to help accelerate the return of fallenaways, and gave about 300,000 copies of *Finding Christ's Church* (Ave Maria Press) to families interested in learning more about the Catholic religion. On the rear cover of this pamphlet was a perforated post card, which the reader could detach and use as an application for a free course of instruction by mail.

The Knights of Columbus Home Instruction Service in St. Louis has reported that 250 Indiana families enrolled for the course after the launching of the crusade. There is little doubt that the placing of a pamphlet in 300,000 homes, where the occupants expressed an interest in learning more about the Church, will help to lead great numbers of sincere truth seekers into the Church over the next decade or two.

A new feature of the Indiana crusade was the holding of "Open House" by many parishes on the Sunday afternoon following the week of canvassing. Refreshments were served in the parish hall or school for an hour, while priests and parishioners greeted their guests and mingled in a neighborly fashion with them. Then they took the visitors on a tour of inspection of the church and explained the Mass vestments and utensils to them.

All who held the "Open House" report that it served as a splendid means to bridge the gap between the canvassers' call and the start of the Inquiry Class. The parishes in which the canvassers escorted their guests to the Open House reported the largest attendances.

Summary Of Results

The results may be summarized as follows:

1. Every canvasser reported that virtually all the families called upon were courteous, friendly and appreciative.

2. An astonishingly large number of churchless families expressed interest in learning

more about the Catholic religion, either through literature or attendance at Catholic services or Information Forums.

3. Many more than anticipated promised to attend the Religious Information Forums that are being held on two nights a week in every parish in the state.

4. Every canvasser was enthusiastic over the results of his work and was thrilled in being privileged to act as a lay apostle in bringing churchless souls to Christ.

5. The number of fallenaways who were located and who promised to return to the practice of their faith was especially gratifying.

6. The careful distribution of 330,000 pamphlets can be expected with God's grace to help win many converts and lead back many fallenaways.

7. The establishment of an Inquiry Class, backed by the recruiting zeal of the laity, in virtually every parish in the state, is one of the most significant and lasting fruits of the whole crusade.

8. If not a single convert were won and not a single lapsed Catholic were reclaimed, the intensification of the zeal of the laity and the deepening of their appreciation of their faith, pastors report, would more than have justified all the work of the crusade.

The experience gained in this crusade will enable all the canvassers to do even more effective work in next year's campaign. In the effort to get the Inquiry Classes completed before the summer would be too far along, the schedule for the completion of the canvassing was advanced two weeks. Events proved that those two weeks — and even more — were badly needed to build up an efficient organization in every parish throughout the state and to get the canvassers properly trained.

A Fruitful Beginning

A diocese can use three full months to complete its crusade of prayer (lasting one month), its educational campaign and its organizational work. Then every man, woman and child in every parish can help by prayer and canvassing to recruit the largest possible attendance at the Inquiry Forum.

A point stressed by all the other Bishops who have conducted diocesan-wide crusades is this. "The initial crusade serves to establish the pattern of recruiting prospects and of instructing them in Inquiry Forums. After the first Forum is completed recruiting should begin for the next Forum, and that should start within a month.

"To get the best results there should be at least three well-

recruited Inquiry Classes each year. If a parish rests too long on its oars after the first Forum, it is failing to capitalize on the aroused recruiting zeal of its laity and is in danger of falling back into its previous apathy. Doubling the previous annual total of converts means working around the clock all the year with at least three Inquiry Forums carried to completion."

The Catholics of Indiana owe a great debt to Archbishop Paul C. Schulte, Bishops Henry J. Grimmelsman, Leo A. Pursley and John G. Bennett for their courage and vision in launching the statewide Operation Doorbell. Embodied in the project are the inspiring traditions of missionary zeal developed over fifty years by Archbishop John F. Noll and Our Sunday Visitor. To the diocesan directors, Fathers Raymond T. Bosler (who served also as state co-ordinator), Arthur A. Sego, Charles Schoettlekotte and Msgr. John S. Sabo, who gave generously of their time and energy to handle the inevitable multitude of details they likewise owe much. Only God can properly reward these zealous prelates and priests and their devoted lay apostles.

The Will To Martyrdom

In his "Mementoes of the English Martyrs and Confessors," Bowden tells us of the Venerable Stephen Rowsam, a diocesan priest during the reign of "Bloody Bess." Born in Staffordshire, Father Rowsam was a student at Oriel College and, later, a minister at St. Mary's, Oxford. Converted to the Catholic Faith, he went to Rheims, where he was ordained. He arrived in England in 1583, was arrested that same year, and was cast into the "Little Ease" in the Tower of London. During 18 months of imprisonment in this miserable hole, he was consoled by many heavenly visitations, and the birds would circle around him and sing while he was at his prayers. In 1585 he was banished, but he came right back to England, where he was again arrested, sent to Gloucester Jail, and condemned.

On his way back to the prison after the sentence he was pelted and covered with filth by some boys on a dunghill. On the morning of his martyrdom, he celebrated Mass and, going forth, completed his thanksgiving with the sacrifice of his life. He was hanged, drawn, and quartered in March, 1587.

The Seal Of Confession

"Mum's the word"

Michael O'Callaghan

IN the category of secrets the seal of confession holds a unique place. In some respects it is similar to a natural secret because from the very nature of the matter confessed there is an obligation in justice to preserve secrecy. It is also an entrusted secret because the penitent is willing to confess only by reason of the pledge of inviolable secrecy which the priest gives by the act of listening to the confession. By divine law, from reverence due to a sacrament, the seal obliges; from the virtue of justice, also, the seal obliges.

Per se and primarily the confessor is bound by the obligation of the seal. It matters little here whether the confessor has faculties or is under penalties or not, though for the sake of hypothesis I should add that a layman would not be bound under the seal if he pretended to be a confessor. Because the confessor is bound, there are two points that should be noted:

1) A confessor who cannot confess a sin of his own without danger to the seal is excused from the obligation of integrity in his own confession.

2) A confessor who is attending the sick, as in hospitals or private homes, should refer to the sick penitent any third party who asks whether the sick person is about to receive Holy Communion or not.

Per accidens all others who attain to sacramental knowledge are bound by the seal. Among these are included —

1) Eavesdroppers who, while close to the confessional, hear a sin.

2) A superior who is asked for faculties for absolution from a reserved case, or even if he is asked only for a penance or some instructions in a reserved case already absolved.

3) Theologians who even with the permission of the penitent are consulted about a sin, unless it is clear that the penitent has granted unlimited permission to reveal the matter.

4) All who hear of sacramental knowledge as, for example, through the revelations of a raving priest or an imprudent violation of a confessor, etc.

5) Lastly, it is worth noting that a penitent himself is not bound by the sacramental seal in respect to his own confession, but he may be bound by an obligation to keep a natural secret if the confessor's action or advice falls into that category. The obligation of the penitent in this case is greater than that

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of others. He will sin grievously if without reason he seriously diminish the reputation of his confessor.

The Matter Confessed

Though *practically* everything that is said in the course of a confession falls under the seal, *theoretically* the matter under the seal may be essential or accidental. The essential matter is anything confessed with a view to absolution and accidental matter is anything acidentally discovered, the disclosure of which would grieve the penitent.

In the category of essential matter is included all mortal sins, no matter how they are confessed, and venial sins specifically confessed but not if generically confessed. Theologians condition this general statement, however, with the excepting clause that if such sins are known to the confessor from another source, they do not fall under the seal. In the category of essential matter also is included everything and anything which is said in the declaring of one's sins whether necessary, useful, or even superfluous, unless such things are publicly known. Therefore, the circumstances, the objects, and the accomplices of sins or penitents come under the seal unless such are publicly known.

In the category of accidental matter of the seal is included everything which comes to the knowledge of the priest in confession and which, if revealed, would distress penitents and render the Sacrament of Penance burdensome.

Practical Cases

Now for a few practical cases:

1) Is it contra sigillum for a confessor to comment about his penitent that so and so, the penitent, lives such an innocent life that he scarcely commits a venial sin? No, it is not considered contra sigillum because there is nothing in this comment that comes under the essential or accidental matter of the seal of confession nor does it result directly in any harm to anyone in particular.

2) Is it contra sigillum for a confessor to divulge that one of his penitents is scrupulous? Yes, unless such a fact is known to the confessor from another source, because scrupulosity per accidens is matter under the seal; the divulging of such a defect would cause distress to a penitent and render confession burdensome.

3) If, in the act of confessing, the penitent sins by becoming very angry or impatient with the confessor, does such a sin become matter of the seal? No! Not if the penitent fails to accuse himself of it. But it must be noted that such *per accidens* falls under the seal, because if the confessor revealed the fact

that the penitent became very impatient or angry with him, then many would suspect that the confessor either refused absolution to the penitent or at least reprimanded the penitent for serious sins.

4) Is it contra sigillum if I say that "A certain person, even naming him, came to confession to me?" No, it is not; because such a fact can be known outside of confession and *per se* is not odious or distressing. Here it must be noted again that if a person comes secretly to confession, then the confessor is obliged concerning this fact by the obligation of a natural secret.

5) Is the imposed penance matter under the seal? Yes, unless it is a small insignificant penance that would not indicate the fact that mortal sins were confessed.

6) What of the possible remarks of a confessor that he "heard some big fish tonight — two were away three years," etc. In other words, is the time since the penitent's last confession matter under the seal? It would follow the same norms as the penance imposed, i.e., yes, unless it would not indicate mortal sins even generically.

7) The fact that absolution was granted even to a specific person is not included as matter of the seal; but again it is noteworthy that sometimes such a statement may work, by odious comparison, a hardship on others of whom the same cannot be said.

8) The fact that absolution was refused some person is, on the other hand, matter under the seal; because from a statement of such a fact, the hearers may rightly suspect that the penitent was indisposed.

Absolution Refused

This last example may be used to introduce an interesting point: Does the obligation of the seal arise even if the priest refuses absolution? The principle involved in this connection reads: The obligation of the seal arises from a sacramental confession only; and a sacramental confession is defined as a true and sincere confession made for the purpose of obtaining sacramental absolution. It is not necessary that absolution be given; nay, to go farther, it is not necessary even that the confessor have the intention of absolving. But it is essential that the penitent truly and sincerely confess with a view to the obtaining of absolution.

What if the penitent "confesses" nothing, and I use the word "confesses" very loosely here — if the penitent mentions nothing that is actually matter for confession and absolution. Yes, even in such a case where a penitent has submitted, though mistakenly, something for absolution, the obligation of sacramental secrecy remains.

A very pertinent point which calls for attention when speak-

ing about the obligation of the seal of confession is that of asking the penitent's permission to speak. The penitent can exempt the confessor from the obligation of the seal since the seal obliges for the purpose of protecting the penitent. But this permission may in no way be presumed; rather must it be given *expressly*, either in word or equivalent fact.

Now for a couple of practical examples:

1) If you are consulted as a theologian regarding confessional matter, by a confessor who has the express permission of the penitent to do so, are you then bound by the same obligation of the seal in such a matter? It must be presumed, unless the penitent has expressly given *unlimited* permission — that is, whereby the confessor and the one consulted are both exempted — that only limited permission is given. This means that only the confessor is relieved of the obligation of the seal in such a presumption. The consulted theologians are bound unless unlimited permission is expressly given.

2) What freedom does a confessor have in speaking to the penitent himself on matter under the seal? The well known Father Davis puts this very well: "The penitent himself is protected against his confessor, for the latter may not speak to a penitent outside confession concerning the penitent's confessional matter, except with his express permission, nor may he act in such a way as to show that he is acting in virtue of what he has heard in confession. But he may speak about such matter to the penitent in a subsequent confession, or immediately after absolution has been given, or on the immediate return of the penitent, provided he do so acting as confessor in the confessional or the place chosen for such."

Here is another noteworthy point: A penitent may give virtual permission to a confessor to speak outside confession on confessional matter if he himself begins to speak about it, but such permission does not extend beyond the matter actually mentioned.

A Problem

A rather ticklish problem sometimes may confront a confessor when one penitent confesses matter involving an accomplice, say husband and wife or two robbers or a boy and a girl, and the penitent tells the priest that the accomplice will be the next into the confessional on that side of the box, etc. The problem would deepen if the supposed accomplice would proceed to confess and though offering enough evidence to lead the confessor to think that this is the accomplice, nonetheless no mention would be made of the peculiar sin to which he was supposedly also accomplice.

Generally in such a case, to speak figuratively, the confessor's tongue is tied. It is true that a penitent can grant permission to a confessor to speak, even to others, regarding what he tells the confessor in confession; so that, for example, the confessor can warn an accomplice. But in such a case as envisioned above, would the accomplice think that the seal was violated and would there be danger of scandal if the confessor reminded the accomplice of the sin which has been omitted; would there not be an unusual margin of error in speaking perhaps to a person other than the accomplice—it could easily happen that the actual accomplice did not immediately follow the penitent into the confessional but stepped out of line. Because of such dangers and doubts, I repeat: generally in such a case the confessor's tongue is tied.

This now leads us to the question of doubts and probabilities. It must be carefully observed that it is never permissible to deal with the sacramental seal on probabilities that it is not being violated. The principles of probabilism cannot be invoked here; the seal must be safeguarded and the spiritual harm of the penitent, and of the faithful generally, must be prevented at all costs. The probable opinion of a confessor, however well-informed, may in point of fact be false and the seal may actually be violated. Consequently, he may not speak or act even on probability of fact or of law. This includes the case where he thinks that such or such a case is probably not included under the law of the seal.

Violation and Prohibited Use

Finally, and with the intention of emphasizing this portion by keeping it until last, the manner in which the seal may be violated is examined; and in this regard we witness one of the rare occasions when moral theologians turn and give thanks to the Code of Canon Law. The distinction was not always and everywhere admitted, between on the one hand the violation of the seal and, on the other, the prohibited use of knowledge gained in confession. Two laws of the Code clarified the confused point. The first law says: "The confessor must carefully beware of betraying a penitent by words or signs or in any other way by any reason whatsoever" —this is the violation of the seal. The second law says: "The confessor is absolutely forbidden to use the knowledge derived from confession to the distress of the penitent, even when there is no danger of revelation." This is the prohibited use of knowledge gained in confession.

A violation is involved when the sin is revealed together with, at least, the danger of the

revealing of the penitent. This is rarely done directly, i.e., by expressly revealing both the sin and the sinner; if such were done, it would be mortal *ex genere toto*, admitting of no light matter. But the seal may be also violated indirectly, i.e., by some words or actions or omissions from which others can know or suspect with probability the sin and the sinner. Merkelbach says of this latter: "It is not so much a formal violation of the seal as a danger of violation, namely, of knowing both the sin and the sinner. This indirect violation admits of light matter when the danger is remote."

Without the danger of revealing both the sin and the sinner, nonetheless, there is much that a confessor could say about what he has heard in confession that would distress the penitent or render confession burdensome to people. It is precisely this use of the confessional knowledge that is prohibited under grave sin. These examples may be offered:

1) If a confessor associates a specific grave sin with a certain group, say, a religious house or a university or a high-school faculty, would this involve a violation? Yes, where suspicion would fall on almost everyone, an indirect violation would be committed.

2) What of the priests who remark about the large number of children in our schools who miss Mass during summer vacation? True, this may be common knowledge or it may be known from another source; but in the light of the special circumstance of remarking this within a short time after hearing the confessions of all the school children for the first time after vacation, the practice would involve at least the prohibited use of sacramental knowledge with the effect of distressing penitents. It may be noted in this connection that the distress or burden must not necessarily involve the confessing penitents but it is generally interpreted to include distress to penitents at large.

3) What about using confessional knowledge in the course of sermons? Even if the preacher would never have thought of a certain fact had he not heard it in confession, it is still lawful to use such knowledge provided there is no violation of the seal nor distress to penitents nor danger of scandal arising from a suspicion that he is violating the seal.

There is little need to mention the ecclesiastical penalties attached to the violation of the seal. For direct violation it is automatic excommunication reserved *specialissimo modo* to the Holy See. For indirect violation the penalties are not automatic so we do not have to worry too much about remembering them.

'My Dear Brethren–'

Reflections on preaching

Bernard T. Smyth

AS I kiss the Book and move to the center of the altar, I can hear it behind me. It is unique — a cough-interlarded, resigned shuffle, and thus my congregation acknowledges the melancholy fact that, do what it will, I am going to preach.

I am. Down I come to the foot of the altar where two altar boys await me, knees at the ready for a genuflection. They accompany me to the pulpit with a businesslike, slightly condescending air which suggests that, for them, an old fogy like me might easily go astray. At the pulpit steps they come to a sharp stop. Even you, they seem to say, can make it from here. Back they march, confident in their crimson and white, to their seats at the side, where they look like angels and dream of Duke Snider.

I make it, all right, and I pop out over the top. As I look down it comes home to me for the hundredth time what a lot of church there is over the heads of the congregation. Seven or eight hundred faces down there, all of them looking up at me — all, that is, except the two kids in the front seat who look at me stealthily and only between rounds.

By now I nearly know the Sunday notices off by heart so I can have a peep at my congregation between the bazaar on Wednesday and the will you please contribute generously to our special collection next Sunday.

Golly! Look at Mrs. O'Reilly, in her usual unassailable, Sunday, 10 p. m. Mass position, second from the end of the third seat, and wearing another new and most improbable hat. This one reminds me of a television aerial. Will parents please see that their children — is that old Jimmy Lopez down at the back? It is. *He* hasn't a high batting average around here, maybe three Sundays out of fifty-two. Ladies are reminded that the dress worn in church —and there in all her Sunday glory sits Mrs. Brown, gazing up at me as if I were the wisest thing since Solomon. Don't suppose that she knows that I know that she's the one who writes me the offensive anonymous letters about once a month. The annual parish picnic will be held — I wonder how's the fight in the front seat going? Over? Seems so. The dark lad is leaning back gracefully, trying to look like Rocky Marciano.

Always Black Covers

The Gospel read in the Mass today is taken from — my lips continue the familiar words, but my mind asks itself a me-

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The author writes from St. Columbans, Nebraska.

andering question. Why on earth do they always, or nearly always, bind the Gospels in big black covers? Their job — the job of the Gospels — is to take over from the Bethlehem angels, to keep on announcing tidings of great joy that shall be to all the people. And those angels, weren't in black. No talk at all of dress suits. But there I go again, and there, it seems, goes the Gospel of the day, for a many-Sundayed people is confidently sitting down. Yes, they're right. That's where it ends.

And so I am to preach, to speak to my people of the things of God. They are waiting for me to begin. Oh yes, I know that many of them are, at the moment, praying as fervently as they ever pray for anything: "I hope to goodness he won't be too long." Boys are itching for baseball bats and girls are thinking of picnic baskets and the sea. And old Major Willoughby, at the moment communing with his watch, is wondering whether he'll catch the ten-thirty or have to wait all day for the ten-forty. Stop wondering, Major. Just for that, if for nothing else, it will be the ten-forty. Maybe the ten-fifty.

Yes, I know all that. But I know something else. The eight hundred faces wear a well-scrubbed decorous Sunday morning veneer which suggests that life is the simplest thing in the world. But I know a little, and can guess more, of what lies behind the mask. Behind every pair of eyes lies an isolated little world, a many-colored little world, only too often shot through with loneliness and fear and doubt and pain.

Eileen's Problem

In the second seat, for instance, sits Eileen, fingering her blue beads and looking up at me, but I have a feeling her thoughts are far away. Up to a couple of months ago, life for Eileen was full of laughter and music and Jim. Then Jim fell in love with another girl and, for Eileen, the sun fell out of the sky. She still tries to smile at life, but it's the smile of a ghost.

And what about old Mrs. Gaston, sitting just behind? What can life hold for her, now that Francisco never comes to see her any more? Anyway, his big Chrysler could hardly get into the little street where old Maria lives. How she cared for that boy when his father got killed on the second anniversary of their wedding day! Out she went every day to skin her hands scrubbing floors while Francisco, blessed with his mother's good looks and his father's brains, trod his golden way through school, college, and his studies in law. A brilliant lawyer now, and getting talked about in politics, but old Maria would rather see him a laborer on the street and the faith still in his heart. Hasn't even written to her for the past

couple of years, ever since his mother said what she thought about the divorce and the second marriage. He still sends her a cheque, a good big cheque, a few times a year. But what is a cheque in place of a son?

And over there in the corner, below the 12th Station, I can see Jimmy Carroll. Well, I can and I can't for Jimmy has his face buried wearily in his hands. And look at his hair! A dingy and untidy grey-white, so different from the auburn curls that were so golden the day I married him and Molly only five years ago. What a handsome couple. Molly was a dark beauty with a smile like sunrise over a velvet sea, a good enough girl, but a bit giddy. At first, with Molly, it was just discontent. Then it was drink. Now, God help us, I'm afraid it's dope. Maybe the first child being an imbecile explains a lot.

A Variety of Problems

I know, of course, that they're not all like that. There are lots of people down there as happy as folks can well expect to be. There are the young, full of high spirits, who haven't yet been hit by life and who have no idea how hard life can hit. There are the old, the weary punch-drunk old, who have been hit so often that a buffet more or less makes little difference. But there are a lot of new, raw, smarting wounds too. And there's more than that. Maybe there are boys down there fighting a long lonely losing battle against temptation and hoping for a word that will help. Or a girl at a non-Catholic college who is hanging on to her faith only because she cherishes her dead mother. Maybe somebody praying for courage to kneel behind a grille and tell of a lifetime of confessions badly made. Perhaps a girl from the streets wondering if she'll ever be able to look Our Lady in the eyes again. Yes, Christ's fickle straying sheep are down there and I, their shepherd, should feed them with Christ's truth.

And I have that truth. Not chips or bits or fragments, but the glorious shining whole. It is His truth I am to speak, but it is I who am to speak it, not Christ. It is quite a difference. On His lips, the truth was a glowing irresistible thing. On mine? I feel like a child with six music lessons about to try a symphony of Beethoven.

Preaching Is A Privilege

But, however I feel, I must go ahead and preach. In fact, I want to preach. I want to tell these poor people of the love of God poured down on them like a magic molten world in Bethlehem and in the Eucharist. I want to tell them of God's mercy creeping in on them slowly, implacably, like a mighty tide that they cannot stay; creeping in through suffering and sorrow and all the chinks in our nature; creeping in to efface whatever

childish disfigurements we may have made in the sand. Instead I explain to them that there are three kinds of lies — the jocose, the officious and the malicious lie. The preaching program says so.

It's no use. I know in my heart that I can't blame the preaching program or the people who make it up. The Cure of Ars could stand in the pulpit and say the most obvious things, and yet people came across half the world to hear him say them. If I were only a little bit like him! Anyway I suppose I should have given more time to my sermon last night. But the other three wanted a game of bridge, and they were tired after a day in the confessional—and sometimes it's hard to know what's the best thing to do. I have a hazy irreverent notion that in the circumstances Christ would sit down and cut for deal.

Anyway, it's too late to worry about it now, so I stumble along as best I can. And a sudden queer thought strikes me. Maybe it's a bit like the sacraments, the sacrament of Baptism, for instance. The water doesn't have to be perfect or pure water. Even muddy water will do. And maybe, in somewhat the same way, God's grace can shine through the tattered garment of our preaching. Many a time I have preached a ragged sermon that made me ashamed to look up at the tabernacle. And afterwards I found behind the grille a prodigal son whom just that sermon had brought back to his Father.

Finally, my dear brethren — h'm, that's the first flicker of interest they've shown this long time. My Mass servers appear on the scene to escort me back to the altar. I feel a little guilty and I go quietly. I begin the great ringing phrases of the Credo and as I genuflect at the Et incarnatus, I hear an encouraging noise behind me. It is the shuffle and scrape of eight hundred knees bowing with mine. Apparently, in spite of everything, they are still around.

That is the amazing thing. With only men like me to take your place, O Glorious Christ, our Catholic people are still around. Please bless them for it. I have spoken to them so poorly that I hardly know whether I have done your people good or harm. But now I place them on the paten with the white host and in the chalice with the red wine. I offer to You all their worries and doubts and sufferings, and I don't forget their joys. I place Eileen there, and Mrs. Gaston and Jimmy Carroll and Molly, and of course, Major Willoughby. And, Lord, speaking of Major Willoughby, would you please arrange it somehow or other that he catches at least the ten-sixty? At this stage I don't see how it can be done without a miracle, but what's a miracle more or less to You?

The Religious Vocation Problem

Ill-instructed parents

Joseph O'Donnell

ABOUT the safest statement to make on religious vocations these days is: "We could use many more than the United States is now giving the Church." A reflection on the Catholic elementary and high-school attendance-increases still to come drives home the need for more dedicated religious teachers. There are very few dioceses that could not use more priests to meet the demands of the growing and shifting Catholic population. On the missionary level — both foreign and home missions — we have merely scratched the surface of possibilities. Each branch of religious life could be mentioned — the contemplatives, the nursing and social service apostolate, the intellectual apostolate. The problem still remains: For a vigorous Catholic Church we need a still greater percentage of vocations.

Many valid reasons have been proposed to explain this shortage of vocations, and with each of them some excellent solutions to bring a proportionate increase. But I would like to discuss a basic reason for the vocation-shortage. After seven years of observation, after discussing vocations with Catholic grade and high-school students, with religious postulants, lay apostles and married couples, I am convinced that in general our Catholic people do not believe that a vocation to religious life is any greater in the eyes of God than a vocation to marriage. Furthermore, far too many of our Catholic people go so far as to think that marriage is a greater vocation in itself than being a religious sister or brother. (Here the priest at least comes off as an equal.) Our Catholic laity are, therefore, not in agreement with the solemn teaching of the Church as found in the Council of Trent: "If anyone says that the married state should be placed ahead of the state of virginity or celibacy, and that it is not better to remain in virginity or celibacy than to marry, let him be anathema." Denzinger 980.

During the past seven years I have given vocation talks in Catholic schools in three different mid-western states. The schools have varied from small rural grade schools to our large city Catholic highs. Each talk has started off with a question on whether marriage in God's eyes is as great a vocation as one to the religious life, presuming that both vocations are lived according to God's laws. Never yet have I been in a school where 25% of the students answered correctly. That they understood my question is

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The author writes from the Glenmary Seminary at Glendale, Ohio.

certain from the questions they in turn asked me and from the objections they raised. In most schools the percentage of students answering correctly was less than 10%. This was especially noticeable in big-city schools.

Odd Views of Adults

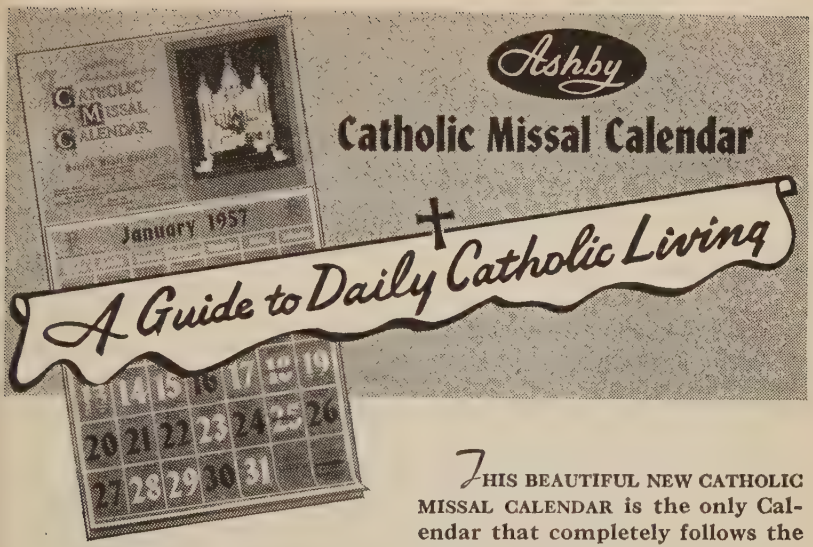
I have gone out of my way to ask married couples this same question. The number asked was not close to being the number of school children but the answer was usually the same. However, married folks seem more reluctant to change their view that marriage is as great a vocation if not greater in God's eyes as religious life. This, of course, is not true of all of them.

But the group that has amazed me the most has been the religious postulants. During the past few years I have had the chance to teach a few groups of brotherhood and sisterhood postulants. While their number has not been many they can give an indication as to how the wind is blowing. They are young men and women from all sections of our country — not only the mid-west. In asking them this same question at the beginning of the school year, I have found over 50% of the sister-postulants thinking their vocations no greater in God's eyes than the vocation of their married friends. Among the brother postulants over 75% were wrong. Again I am certain that both groups understood my question. For we discussed it afterwards, and they admitted that they were far from the view of St. Paul, of the Council of Trent, and our Holy Father's recent encyclical on virginity. If these postulants are not thinking straight on this subject, how can we expect better results from the laity?

It can be argued that this is not a sufficient sampling of our Catholic people to make a definitive statement to satisfy statistical sciences. But at the least, it indicates what seems to be a trend, and more than any other cause it certainly explains the shortage of vocations. For if a young lady of our Catholic high schools feels that marriage is as great or even greater than religious life, why should she become a nun? — or even consider the possibility? For the same reason why should a Catholic young man feel he might like to become a religious brother? Under such circumstances why should either of them want to give up what is naturally more pleasing when they feel no greater glory is given to God?

Concerning the Priesthood

On the average, their attitude toward the priesthood is somewhat better but still below what it should be. Their attitude toward the priesthood is that it is a higher calling than that of a sister or a brother — which is true. Yet a good number feel



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that marriage is just as great as the priestly vocation. The reason they offer for these amazing conclusions is that marriage is a sacrament and, therefore, as great as the priesthood, while there is no special sacrament for sisters or brothers.

Again, if Catholic parents feel their vocation is as worthy in God's eyes as the religious life, why should they foster such vocations among their children? If they feel that married life in itself gives as great, or even greater glory to God, it will be most unusual if they take calmly the entrance of their child into religion. With such an attitude it would not seem unreasonable for parents to discourage and prevent religious aspirations in their children.

There is no doubt that seminary courses on marriage treat the relative worth of the various states of life. So with priests there can be no problem. I presume also that all the religious orders sufficiently educate their members on the same subject. But I feel at times that a more convincing and dynamic presentation could be made, which would help them weather many a storm in religious life.

There are many ways this misconception of the laity can be wiped away. Fundamentally, our people are lacking knowledge on the nature of vocations, on the degrees of greatness of the various vocations. So first of all, there must be instruction. In school it can be easily done. (I have found the students willing to accept a change of attitude in a 45-minute period — especially after quoting the Council of Trent on virginity and celibacy, following this up with St. Paul's teaching and then concluding with some salient passages from the encyclical "Sacra virginitas" of Pius XII.)

A Danger to Avoid

We must, of course, avoid the danger of putting marriage before the laity as something evil and to be tolerated in a puritanical fashion. Every effort must be made to put it on a Christian level because all around them marriage is being dragged into the mire. Yet while presenting the ideals of married life, we can still rather easily keep them thinking clearly on religious life. In order to get this idea across to parents, perhaps Vocation Sunday would be a good day for explaining not so much why priests and brothers and sisters can be happy, as why the religious life is so much the greater vocation.

Then, too, is there not need in this age of ours when lay apostles are growing in number to set them rightly? Many are in the world today who will never marry and cannot marry, and who could not survive in religious life or feel no calling toward it. All too often frustration seems their end. Why not

point out to them that they can dedicate their lives to God in the world in the single state — and immediately it becomes a more worthy offering to God than even marriage? This, of course, must be prudently done and is not for all. But how often it can give new meaning to a layman's life! Yet even the dedicated lay-apostles must be set straight on the value of their vocation in relation to that of the religious life. We must kindly, prudently, but clearly inform them that their vocation is not as great in God's eyes as the vocation of those who enter the priesthood or take the three vows of religion.

In conclusion, it seems most timely that Pope Pius XII did issue his encyclical on this very subject. It seems more necessary now than ever before to explain the glories of the life of virginity and perfect chastity. Our laity will accept the correct view because they are instructed by their priests in a kind and wholesome manner. Then more than ever can we expect the percentage of religious vocations in our country to rise steadily. For our young folks are not afraid of what is difficult. But they lack an understanding of the basic principle that, in this matter of vocations, the more difficult is the better in the eyes of God.

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Joseph F. Marbach, J.C.D.

In your issue for April, you explained that a secular priest might obtain an Indult to use the Dominican Breviary and Missal. I wish to enclose a copy of my Indult for your perusal.

We are grateful for this information. The Indult comes from the Master General of the Dominican Order and is as follows:

"Cum nostrum sit personas Ordini nostro addictas, quantum in Domino possumus, favoribus prosequi ac easdem privilegiorum, quibus Ordo fruitur, participes reddere, ideo auctoritate Apostolica per Summum Pontificem Pium VII f.r. die 6 Iulii 1806 Magistro vel Vicario Generali Ordinis pro tempore existenti commissa, praesentium tenore, Tibi Rev. Dom. . . . Tertio Ordini saeculari S.P. Dominici adscripto, facultatem concedimus:

"1° recitanda, quoties et quando volueris, Divinum Officium iuxtria Ritum, Breviarium et Kalendarium antedicti Ordinis Nostri in satisfactionem tui oneris, quin tamen tenearis ad recitationem Officii Defunctorum in diebus a Rubricis eiusdem Breviarii praescriptis;

"2° utendi simili modo Missali praefati Ordinis nostri in celebratione Missae, servato Decreto S.R.C. die 9 decembris 1895, ita tamen quod nihil immutes in Ordinario seu Directorio et Canone tui Ritus Romani, Ambrosiani vel alterius cuiuscumque."

To repeat what we have written before, once a secular priest becomes a Dominican tertiary he can then apply for permission to use the Dominican Breviary and Missal. He should first write to the provincial of the Dominican province where he lives, e.g., in the East he should write to the Very Reverend William D. Marrin, O.P., 869 Lexington Avenue, New York 21, N.Y., who obtains this permission from the Holy See.

For preliminary information about the Third Order of St. Dominic, you could write to Rev. Francis N. Wendell, O.P., 141 E. 65th Street, New York 21, N.Y.

He has published an excellent Commentary on this Third Order.

During our priest's retreat, the retreat master mentioned that the Holy See last year issued a strong statement about confessors in relation to those who confess to cooperation in birth control. Can you find this decree?

On April 21, 1955, the Holy Office did issue a very strong and very clear decree as follows: "The Supreme Sacred Congregation of the Holy Of-

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fice is seriously alarmed about the ever growing practice of so-called artificial onanism, which consists in having recourse to the use of various chemical and mechanical devices to rob the natural act of generation of its power to beget new life. In its solicitude to safeguard the sanctity of married life, it directs the attention of all Ordinaries to the duty of exercising constant vigilance, lest in speech or in writing in this regard the consciences of the faithful become perverted and purity of morals be contaminated by this depraved vice.

"The Sacred Congregation particularly raises its voice utterly to condemn and reject as intrinsically evil the application of pessaries (sterilet, diaphragm) by married couples in the exercise of their married rights.

"Furthermore, Ordinaries shall not permit the faithful to be told or taught that no serious objection may be made according to the principles of Christian law, if a husband cooperates materially only with his wife who uses such a device.

"Confessors and spiritual directors who hold the contrary and thus guide the consciences of the faithful are straying far from the paths of truth and moral righteousness.

"Further publications, public discussions, conferences, etc., about the lawfulness of such cooperation on the part of the husband are strictly forbidden and Ordinaries shall take the necessary measures that this prohibition is religiously complied with."

We all have spent much time with penitents who are in the depths of a birth-control problem and we all know there is no set pattern of talking to everyone — each penitent must be approached differently. Some avenues of approach are now suggested:

1. The grace of God. The penitent must be urged to realize he must not lead a natural life but a supernatural one; he and his wife must approach the Sacraments more frequently, say the rosary together, etc., lest they slip into a purely natural way of living.

2. Not a law of the Church. Stress the fact that birth-control is not mentioned in the laws of the Church. It is not like the law about Sunday Mass nor the law of Friday abstinence where illness would be an excuse, etc., but this is a law right in the bodies of the parties themselves. Since it is not a disciplinary law of the Church, there are no legal "loopholes." It is a law for all, Catholics and non-Catholics alike, in every country and affects all with the same force.

3. Sympathy but firmness. We can gently sympathize with the condition of the parties — physical or financial — which causes them to prevent children, "but you have the wrong

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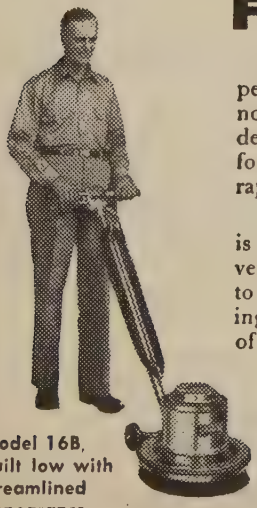

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solution." Admit their problem but deny their solution.

4. Change of their outlook. For example, if they say they have several children and can't possibly take care of even one more, you could say, "Perhaps you and your wife could change your whole view—now you and your wife could live just for the children and forget yourselves." Some seem to accept this, after some years of marriage.

5. The system of rhythm. If they can't adjust themselves to a new way of living as above, it is allowed to suggest the system whereby they cohabit only on certain days, for good reasons to be judged by the confessor in each case.

6. Physiological and psychological factors. We may today speak rather frankly yet tactfully about these intimate matters. The parties may need a little talk on the physiological and psychological factors in living a normal marital life; Pope Pius XII spoke of the " . . . droit que les epoux ont acquis par le contrat matrimonial, a savoir, celui d'exercer pleinement leur capacite sexuelle naturelle dans l'accomplissement naturel de l'acte matrimonial." — *Acta Apostolicae Sedis,* XLVIII (1956). 471—excerpt taken from His Holiness' talk to the International Congress on Fecundity and Sterility, on May 19, 1956.

7. Alternative. If the peni-

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tent says she or he cannot live in accordance with the natural law (each priest of course could develop in his own way the suggested thoughts above), the priest must tell the penitent gently but clearly that he cannot receive absolution. A blessing could be given, with an exhortation to the penitent to return soon.

Can the privilege to touch the chalice and other sacred vessels be delegated to student sacristans and members of the Altar Society by a) the superior of the community; b) the sacristan? What about purificators before they are washed?

The sacristan can hardly appoint vicar-sacristans, but any properly appointed sacristan can handle the chalice. Wuest-Mullaney-Barry in their *Matters Liturgical* (Pustet, 1956), p. 152 state: "If the custodian is a lay person, it is at least becoming that, when possible and convenient, a veil should be used in handling it (Eph. Lit.: LIV, p. 148)."

Purificators, palls, and corporals, which have been used in the Sacrifice of the Mass, are not to be washed by lay persons, even religious, until they have first been washed by a cleric in major orders; the water of the first washing is to be poured into the sacrarium, or if there is none, into the fire. Bouscaren-Ellis, *Canon Law* (Bruce, 1944), p. 670.

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BOOK REVIEWS

The Heart Of Father Damien

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FATHER Damien was colorful. He was not a "grand-stander" but in the normal course of events he did things in a way that seized the imagination.

From the moment in 1873 when he casually accepted his informal appointment to the leper colony at Molokai, he was a public figure. Like other colorful men he generated controversy and jealousy.

Damien was appointed to Molokai by a harassed bishop as a spur of-the-moment, temporary solution to a nagging problem. He landed with nothing but the clothes on his back and he slept out in the open during his first nights on the island. He was not intended as permanent pastor of the lepers but through circumstances he just stayed.

How he landed with no resources got into the papers in Honolulu and was picked up by mainland and European papers. Attempts by hostile civil authorities to dislodge him or at least make his stay intolerable merely added to his fame.

He was a rough and ready type, an improvisor rather than a planner. He had the knack of making the most of a situation and using what was available whether in matters of authority or in materials. He also was a good beggar, and money and material support came to him rather easily.

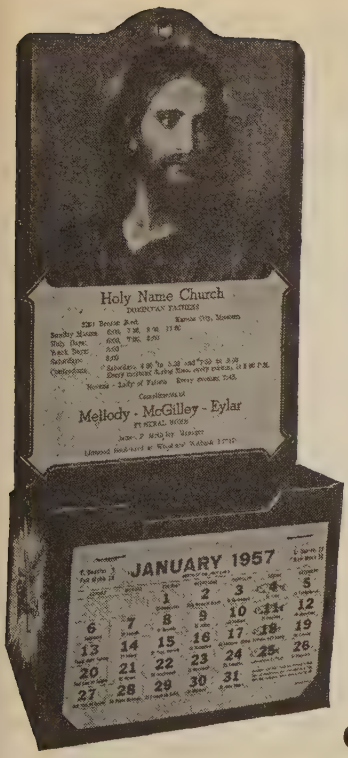
There are many like him in the priesthood. Hardy and likeable types with terrific survival capacity. If the Church canonizes him, she will be canonizing a typical generous, spontaneous "doer" type of modern Catholic priest.

He really had a flair. On the island where no civil authority was enforced he found open debauchery. Damien had a cane and when he would hear sounds of evil revelry he would descend on the offenders. The revelers would scatter and he would break the jars of native alcohol with his cane. This, in an island of desperate and depraved men without hope and without law.

He knew how to fight for justice, for himself and his cause. A Board of Health presiding far from the island was supposed to be the law. In this board Damien met power without responsibility. He handled the situation. He had not only physical, but moral courage. He would "go" until he was stopped and his opponents had to have power and resolution to stop him. He was never out-bluffed.

He was loved by these lepers, nearly all of them. He had a world-wide public that loved him from the start. He won grudging admiration from his opponents.

But by some he was hated. Especially by those who had been exploiting or misusing the lepers.



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A Religious Fight

He was in the center of a religious fight. The Hawaiian islands were one mission territory that began as Protestant. The native leaders and the Royal Family were originally converted to Protestantism. Catholic missionary endeavors were met with hostility from the beginning. In 1827 the Pope had entrusted the islands to the Congregation of the Sacred Hearts of Jesus and Mary, Damien's order, and these redoubtable missionaries naturally had many a tussle with the separated brethren.

Molokai, the place where the lepers were dumped, was one of those horrors that every one knew of, worried about, and did little or nothing to help. Catholic priests and Protestant ministers visited the island briefly and fitfully, a few times a year. Voices were often raised for full-time care, religious and medical. Damien and several of his companion priests matter-of-factly volunteered for the assignment. The bishop hesitated for good reasons, but finally on the spur-of-the-moment with the help of God's grace, we may be sure, he sent Damien as a temporary expedient.

Naturally there was ill-feeling and some jealousy at the public attention Damien attracted. The climax was the unfortunate letter, one of the ugliest ever written about anyone, written by one minister to another and eventually made public. Robert Louis Stevenson wrote his touching and very vigorous defense of Damien, which is now a classic.

Damien was sniped at until his death. He could take pretty good care of himself, however.

Protestant Support

We must note here that many Protestants supported Damien and, as a matter of fact, a Protestant minister in England raised large sums of money for him over a period of years.

Damien was not trained for his job, but he had vision and he cared for those abandoned ones. Eventually, from various sources, trained and skillful and scientific help came, and when it came Damien did not adjust to it too well. Like many a stubborn old saint he could not see why things needed to be changed that much.

Damien dramatized the plight of the leper and was a major cause of the enlightened care and treatment that those sufferers now receive. He contracted the disease himself and died in the harness working among his beloved fellow-sufferers on the island that he turned from a hell-hole into a place of decent and humane care for victims of disease.

This book gives the flavor of Damien. It gives all sides of the various arguments and Damien comes out ahead merely because his tremendous personality, somewhat rough and peasant-like, blunt-speaking, exceedingly direct in word and action, but with the tenderness of a young girl and such faith, such deep, deep faith in God and his religion shines through the facts, and dates, and letters, and the dry recital of old arguments.

Here is one man whom the world took to her bosom, who deserved it. Heaven and earth appear in agreement for once.—Charles Owen Rice, Natrona, Pa.

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A Shepherd Without Sheep

by E. Boyd Barrett

The Bruce Publishing Company, Milwaukee, 1955, pp. x, 143, $2.75

TWENTY-FIVE years ago, Edward John Boyd Barrett was one of the best known apostate priests in this country. Born in Dublin in 1883, he became a Jesuit, got his Ph.D. in psychology at Louvain with some brilliant research on the will, and was ordained priest in 1917. For five years he taught and wrote on psychology at Georgetown, then left his order and the Church in 1924. The reason, he said later, was pride. In the book under review he says: "For years, then, the devil deceived me into regarding myself as quite important to God, as having the right to decide upon the type of co-operation that I would give to God."

Soon he was turning his not inconsiderable talent to writing against his former confreres and the Church. *Magnificent Illusion* (1930) was his apologia as an apostate. *While Peter Sleeps* (1929) suggested reforms in the Church, including the abolition of the doctrine of hell and celibacy. *Rome Stoops to Conquer* (1935) held that Catholic Action was a political drive to win America for the Church. In 1931, Barrett married. He had a son.

For 22 years, he lived the life of an ex-priest, talking and writing against the Church, practicing as a psychologist. In 1946, he came back to the Church, but not to his priestly practice. Three years later, he told the story of his years as an apostate and called it *Shepherds in the Mist.* It was a forthright book and it proved his humility and sincerity.

Now he has written a sequel to tell the story since then. He begins on a poignant note: "I have no chapel; no altar at which to offer the holiest sacrifice; no pulpit from which to preach . . . I am a priest, Christ's shepherd, but I have no sheep."

A Shepherd Without Sheep is alalmost impossible to review in the usual sense of that term. The author calls it a "clumsy feeble effort." It is better than that, but it *is* a highly disorganized book. Partly it is snatches of autobiography which will interest priests for its insights into the psychology of the ex-priest. Partly it is a personal diary which records reactions to such diverse subjects as the author's daily walk with his dog, his childlike devotion to our Blessed Mother, his joy in the Sacraments regained, his contacts with other priests on their way back.

What does come through in rather edifying fashion is Boyd Barrett's sincere spirit of repentance and his efforts to make reparation for the scandals of the past. Priests will be most touched, I think, by the fierce fervor of his plea to them and Catholic laymen for prayers and sympathy for those other shepherds who are struggling to win their way back through the mist.—**John P. Kleinz, Pontifical College Josephinum, Worthington, Ohio.**

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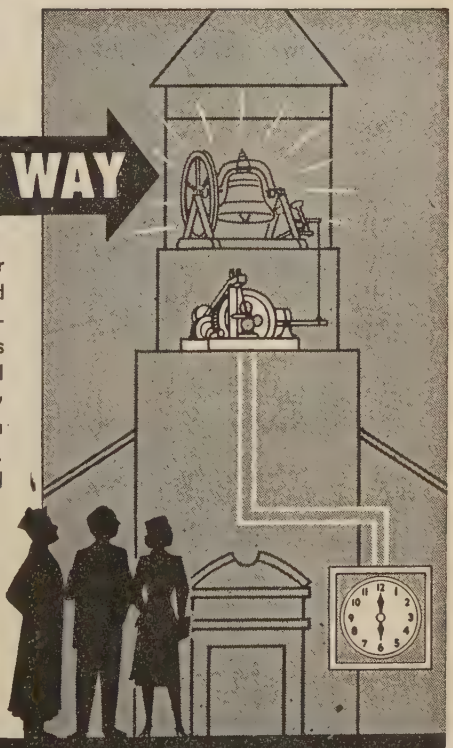

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Continued from page 714

into my mouth smacks of the ancient days of the Spiritual Franciscans and Robert the Bugger. I don't relish "defenders of the faith," especially when the faith is in no way under attack.

As for Father MacVicar's regretting the publication of my letter for fear it might injure the movement for the vernacular — those are crocodile tears. He means he is opposed to the publication of anything he doesn't agree with. For myself, I think that is precisely the purpose of a magazine like THE PRIEST to expose all kinds of opinion to public discussion. The kernels of good grain will endure. The chaff will blow away.

James J. McNamee
Tulsa, Oklahoma

Apostate Priest

I thought the clerical readers of THE PRIEST would best be forewarned concerning a certain priest, presently going by the name of Stanley I. Marcos, who is currently making the rounds "preaching the Bible" under the auspices of some of our separated brethren.

Some few weeks ago this unfortunate man turned up in my parish and, sponsored by the local Church of Christ, attempted to "lecture" to many of my parishioners of Spanish-American descent who would listen to him. The whole thing was a flop from beginning to end, but I did take it upon myself to look into the matter. I had some of my men attend the meeting and in the interim I have inquired into the background of the priest in question. Herewith, I present a short resume of the man:

Fr. Estanislao Marcos Iglesias was ordained in Spain after having completed his studies in the Dominican houses of Corias and Salamanca. A few years after his ordination, he was sent to Central America by his superiors, and after a short stay in El Salvador, he returned to Spain, where he went from house to house, due to his restlessness, high temper and pride. The Dominicans had to change him frequently, due to his inability to get along with his confratres. In 1947 he came to this country, and was assigned to the Dominican house in San Diego, Texas, the Vice-Provincialate of the Spanish Dominicans in Texas. He was the assistant pastor in San Diego for four years, having charge of the parish missions. Due to frequent misunderstandings and quarrels, coupled with his disobedience to his Superior and the other Fathers, he was ordered back to Spain, and he left San Diego for New York. A few days later his Superior was surprised to learn that he was in McAllen, Texas (a town on the border of Texas and Mexico), preaching in one of the Protestant churches of that city, and thence in other such churches throughout the Rio Grande Valley area. By this time, he had assumed the name of Stanley I. Marcos. His Superiors lost track of him thereafter, but they heard he was married and living in El Paso, Texas. This would bring us up to date of his appearance on our scene here. Evidently his status as a married man is correct, since the woman

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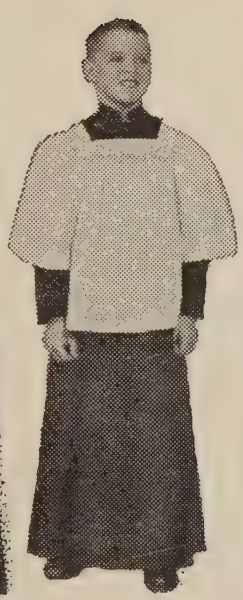

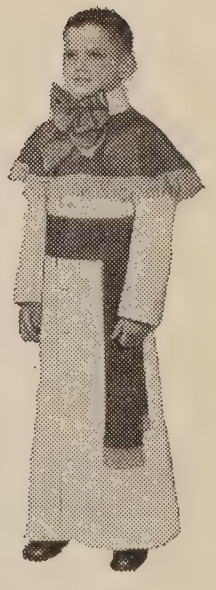

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was with him here. His appearance is very bad, he is shabbily dressed, and as to be expected, he rants for hours on the subject of the Bible and the falsity of the Church.

We trust that this short summary of the man's background will serve the purpose of helping other priests know a bit of his career, in case this unfortunate man should show up in their parishes. He is more likely to limit himself to appearances where there are Mexicans or those of Spanish-American descent, since his English is not of the best. Apparently, too, he is, at least for the present, tied in with the Church of Christ, rather than any other sect. At least they are the ones who sponsored him here. I might add that his audience here consisted only of some four Anglo couples, plus the local Mexican Church of Christ preacher and his wife. The people here did not respond. I, however, do not know to what extent he publicized the meeting. I do know handbills were sent to some of the Mexican families.

We would ask a prayer for this poor man, that he might return to his proper sphere. I am sure the readers of THE PRIEST would be happy to remember him in their prayers, particularly a memento at Mass.

Very sincerely in Christ,
James Fitzgerald

St. Anthony's Church
Dalhart, Texas

Wants Old Vestments, etc.

Please send me vestments in any shape, to alter and send to the missions. Also, altar linens to make into smaller altar cloths. I am the mother of a Maryknoll priest now in British East Africa. Vestments get pretty hard wear on safaris.

God love you!
Mrs. Kati Zwack

1276 Main Street
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From The Police

Officers from our Pittsfield, Massachusetts barracks recently arrested a George F. Davis who was an "Old Roman Catholic Priest" as well as a "Pastor of his own Independent Christian Church" and the arrest resulted in the seizure of many stolen religious articles.

We are attempting to locate an owner for many of these recovered religious articles. We had an article in the "The Living Church" magazine which resulted in many churches contacting our Pittsfield station concerning articles stolen, and in many instances those stolen articles were among property we recovered.

We are writing you now, as Editor of THE PRIEST, to ask your cooperation in getting this information to various churches through your magazine as well as through any other publication that you feel might give wide coverage.

Herewith is the article that was carried in "The Living Church"; may we request that the same article be carried in your magazine, if you feel it can be:

The Massachusetts State Po-

THE TIMES RECORD
COHOES BRANCH OFFICE, 206 ONTARIO STREET — TROY, N. Y., TUESDAY EVENING, JUNE 12, 1956 — PHONE CEdar 7-3900 — 13

St. Bernard's Church, Cohoes, Raises $200,000 Minimum Goal In Drive

More Funds Expected To Swell Total

The fund campaign for the restoration of St. Bernard's Church, Cohoes, has gone over its minimum goal of $200,000, it was revealed at the first report meeting of the drive organization last night.

After tabulating the division totals, M. James Conboy, general chairman, announced that $212,644 had been pledged in the one-day solicitation Sunday.

Mr. Conboy expressed confidence that additional funds will be forthcoming this week. "Many people still have not been seen," he stated; "and I am sure that their spirit will match that shown by our parishioners who have already pledged so generously."

Very Rev. Msgr. T. Gerald Mulqueen, pastor of the church, expressed his appreciation to all the members of the campaign organization for making the drive possible and to the members of the parish who supported it wholeheartedly. "I know that Almighty God will bless you and your families for making possible this great work," he declared.

Announcement that the project went over its goal was enthusiastically greeted by the men present at the meeting which was held in Keveny Memorial Academy. Members of the campaign organization will assemble again tomorrow at 8 p.m. for further returns.

Restoration of the century-old church will cost approximately $300,000 and it is expected to start late this summer.

The campaign is under the direction of Lawson Associates, fund counsel, of Rockville Center.

What's Behind The Headlines?

Lawson Associates!

This newspaper story tells of the initial results of the campaign for St. Bernard's Church in Cohoes, New York. We sought $200,000, and the total after only one day of solicitation was $212,644. The campaign concluded with more than $224,000 subscribed.

But this news story cannot explain the intensive planning which fashioned this success for the Church. It cannot begin to tell of the inspirational leadership of the Very Reverend Monsignor T. Gerald Mulqueen, pastor of St. Bernard's or of the work of the lay leadership—or of the spirit of challenge with which the Lawson Associates Director engaged in this campaign.

Nor can this story outline the additional benefits which came to St. Bernard's parish, as they have to the more than 3,400 Churches in which it has been our privilege to labor. These benefits include a closer relationship not only between the Pastor and his men, but among all members of the laity; a new spirit of pride, a joy of accomplishment which results from working together.

These are some of the reasons for Lawson Associates leadership in fund raising for the Church.

They are some of the reasons it will pay you to consult Lawson Associates regarding your funds need.

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FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.

lice, Pittsfield, Massachusetts, are holding some three hundred religious articles taken from Churches in New York, New Jersey, Pennsylvania, Colorado, Oregon and New England from 1932 to 1956. The collection includes: Chasubles, Stoles, Copes, Mitre, Chalices, Patens, Ciboria, Oil Stocks, Private Communion Sets, Vases, Crucifixes, Crosses, Candlesticks, etc., etc.

The Police are anxious to return these articles to their lawful owners.

Parishes and Clergy having lost any such property are asked to communicate with Commanding Officers, Mass. State Police, Pittsfield, Mass., submitting such descriptions as may help in identifying missing articles. Inscriptions, names, initials or any special identifying markings may help identify missing articles.

When recovered, these articles were valued at several thousand dollars and they were in the possession of one George F. Davis, a former priest of the Episcopal Church who was deposed about 1940.

Prior to this arrest George F. Davis had functioned as an "Old Roman Catholic Priest" and then as the Pastor of his own "Independent Christian Church."

Your cooperation in this matter is earnestly requested and would be gratefully appreciated.

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  Goal — $200,000
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- **ST. LEO, East Paterson, N.J.**
  Project — School
  Goal — $125,000
  Subscribed — $193,070

- **GOOD SHEPHERD, Brooklyn, N.Y.**
  Project — Convent
  Goal — $250,000
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'I Am A Cusan'

CUSA — the word is not in the dictionary. It is the abbreviation of the title of an organization, The Catholic Union of the Sick in America. Of course, CUSAN means a member of that group.

The thought behind that group is very simple: band together the sick of a country for their personal sanctification in their state of illness and turn their sufferings into a prayer-force for the welfare of souls. It is a form of Catholic Action at its best, known to and blessed by the great initiator of Catholic Action, Pope Pius XI in 1933.

It all started in France, that land of fertile inventiveness even in matters spiritual. A Mr. Louis Peyrot saw the spiritual treasures that remained profitless in the tortured bodies and wearied minds of so many people. It is useless to rebel against fate, against divine Providence that sends or permits such trials. Still less is it wise to let any afflicted person drift into a sort of hateful pessimism, in revolt at times against God, against the state of illness that may have blighted in the bud great plans for the future, and at times in unconscious resentment against others who are making the most of the blessings of good health. As the Church sings in the Lauda Sion, Mors est malis, vita bonis — This Sacrament is an occasion of death to the wicked, of life for the good — there is the possibility of great harm or of tremendous merit re-

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sulting from a state of torturing physical or mental ailments.

To make virtue out of necessity has always been a wise move, to say the least. But in view of the excellent supernatural good that may be obtained from sufferings there came to Mr. Peyrot the vision that a sickness could be raised to the level of a very special vocation. Why not utilize the many trials of each day, the many sacrifices that come to a bed-ridden or room patient, the partial or complete curtailment of practically all forms of social activities, and transform them into a spiritual power that would react favorably upon the person who sees things in a new light and then offer such sufferings as a means of forceful and effective prayer for the many needs of souls?

There is nothing new in this line of the Catholic philosophy of life — for the religion of Christ and His followers has been preached and lived in the shadow of His Cross — but Mr. Peyrot acted in an original way to join the sick in bonds of friendship, to encourage each other to search the depths of the Christian principles of suffering, to be a help to each other with their tears and sighs blending with those of Christ as a torrent of prayer for the world at large. He organized the first group in France in 1914. Gradually the movement became known to sick people in other countries. The inevitable development followed; after a certain number had joined the French group they increased and soon were numerous enough to start autonomous groups in each

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country! Belgium in 1927, Italy in 1932, Canada in 1937, Switzerland 1939, United States in 1947, England in 1953, Philippines in 1956.

CUSA was introduced into the United States and organized by Mrs. Laura Brunner, who had been a member of the Belgian group and had come to spend the greater part of each year with her husband on his business pursuits. The first group started in December, 1947. From that year the movement has attracted a large number of members, so that there are now 65 groups functioning.

How It Works

A first glance at CUSA would lead one to classify it as a pen-pal group. It is that to a certain extent. There is a letter which circulates among the eight members of each group. The members are taken from various sections of the country, so that they may never meet each other, but a bond of fellowship unites and brings them close to one another. There is a leader, a liaison-officer and a chaplain in each group. For convert groups (which are extra-curricular study clubs formed of convert-CUSANS desiring to learn more of the Faith) the chaplain need not be ailing, but he must be sick to be the chaplain of the other groups. From his own experience he is better qualified to understand the problems of the other members and to give appropriate advice. He is the inspirational force of the form of Catholic Action with the laity as the principal members and leaders.

But this group is more than a pen-pal club. The items of local interest that pour in from the

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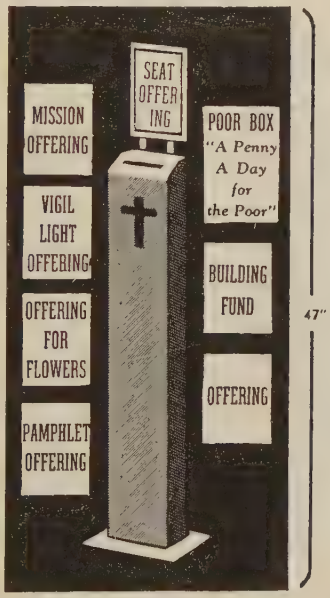

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various parts of the country are as nothing compared to the simple yet deep comments of the CUSANS. The first contributions may be just chit-chat, but in no time there is the evidence of a clearer and more profound grasp of the meaning of suffering and of the spiritual values that lie concealed in it. This chaplain can affirm that he felt very humble as he read the offhand remarks that showed how far the members have gone in seeing their sickness as a call from God to share in the redemption of souls. There is no need to delve into a distant past. We have with us the compeers of a St. Rose of Lima, of a St. Theresa of Avila, of a St. Paul of the Cross.

This letter has been submitted with the purpose of bringing this group to the attention of priests, so that they may guide their parishioners or penitents to membership in a deeply religious organization. They need not fear that they would have souls under their direction joining an association of fanatics, mild or loud. They would be pointing the way to an apostolate of the highest order and of the most fruitful kind. It is the hope also that this letter may interest ailing priests to volunteer to join, for there are a good number of candidates waiting for a chaplain to organize. Any information about membership, whether of chaplain or lay people, may be requested from the national headquarters. The address is:

Mrs. Robert Brunner
100 East 50th Street
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Joseph Lamontagne, S.S.S.
New York City

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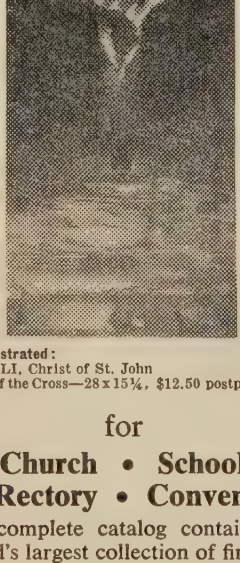
Amen. . .to Msgr. Hansberry's article "Let The People Sing" (7/56) . . . Amen, also, to all the other fine articles that have been written in regard to congregational singing! The Church wills it:

PICTURES & PRINTS



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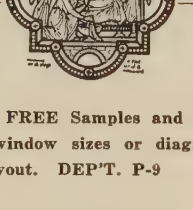

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Why, then, is the will of the Church not carried out totally and completely in this regard? The reason: there is no definite concrete method given for teaching a whole school, or whole congregation, simply, effectively, and with "care."

The good Monsignor made mention of chant records — some good and some not so good — for teaching chant. What is needed now, is not a sample of the beauty of Gregorian Chant, but an approved "package deal" that could be used to teach a whole group effectively and simply.

For example, many of us are acquainted with "Parish Kyriale" (Collegeville). Why couldn't some monastery or seminary produce records, or better, tapes, of the chants in the Kyriale? Perhaps this is being done, or has been done. If so, I would like to know about it. The people want to sing the Mass but let's face the fact: we don't have a definite method of teaching a whole group. Perhaps some one will come forth with better ideas and suggestions. . .

Sincerely,
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The Portrait Of Christ

Prefatory remark: Looking over the writings, letters, papers of one of my deceased brethren I came across the following article that deserves to be saved from oblivion for the edification of the reverend readers of THE PRIEST. There is no author or source mentioned and the deceased Father did not write it, according to my opinion. If one of the reverend readers could help to find the source I would appreciate it highly.

"In Jesus harmony and universality emanate from His absolute perfection. Because all high qualities are to be found in Him in their highest perfection, they all possess the most complete symmetry.

"Thus we find in Him ardent zeal and inexhaustible patience, noble fervor and indulgent leniency, holy seriousness and sunny cheerfulness, an impulse to solitude and yet world publicity, majestic greatness and the deepest humility, inflexible determination and the sweetest gentleness, powerful energy and quiet self-possession, the warmest love for sinners and invincible hatred for sin, compassionate sympathy and strictest justice, irresistible attractiveness and fearless frankness, incorruptible truthfulness and extreme forbearance, mildness and force, resignation and resistance, adamantine strength and motherly tenderness, indefatigable outward activity and inward contemplation, childlike confidence in God and self-consciousness.

"In everything — in thinking, in willing, in speaking, in achieving, in precept and in practice, in doing

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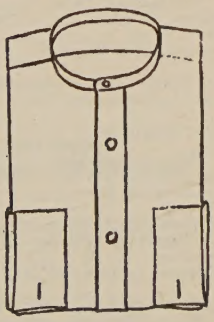

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and in suffering, in life and in death — He is equally great and perfect.

"In Him combine in wonderful harmony all the higher and lower powers of His soul, His feelings and sentiments, understanding and will, idealism and realism, an intense sense of reality as regards the things of this world and a ceaseless striving to promote the Kingdom of Heaven."

It is the "intense sense of reality" and "ceaseless striving" that made me communicate the foregoing "Portrait" of our Divine Leader to His fellow-workers and representatives. There is hidden immense consolation in this portrait of the Christ. He is the Maker of the universe and the Author of all the laws that regulate it. And yet in His humanity as long as it was mortal here on earth He perfectly submitted to the realities of these laws even at the cost of suffering. How much He might have changed things in His favor, such as the inclemencies of the weather or the crudeness and rudeness of men or apparent lack of success in His Divine Mission. Our Lord did not do it, but took things as they were, took life in all its practical applications, did not count the cost, and in spite of all apparent failure strove ceaselessly to promote the Kingdom of God. If the portrait of the Christ is too much for us weak men to follow in everything, we, His priests, can at least imitate Him to keep up courage in our Divine work and never to let sink the banner of the victorious Christ.

Joseph H. Wels, S.J.
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